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THE
NATURAL HISTORY OF MAN;
OR,
POPULAR CHAPTERS ON ETHNOGRAPHY.

BY JOHN KENNEDY, A.M.

"Infinite the shades between
The motley millions of our race; . . .
Yet all aspire beyond their fate;
The least, the meanest, would be great:
The mighty future fills the mind,
That pants for more than earth can give."—MONTGOMERY.

"HONOUR ALL MEN."—PETER.

VOLUME FIRST.



LONDON:

PRINTED AND PUBLISHED BY JOHN CASSELL, 335, STRAND;
AND SOLD BY ALL BOOKSELLERS.

MDCCCL.

223. K. 76.

PREFATORY NOTE:

In the present state of Ethnographical knowledge, all that any writer for the people can pretend to do is to subject the materials already provided to a new analysis and a fresh discussion. The Author of this volume does not profess to have done more. His end will be accomplished if he has succeeded in moulding his argument into a form that shall be intelligible and satisfactory to that large portion of the community which has not leisure for much reading or scientific study, but which is accustomed not only to labour but to think. Those who are extensively read in the subject of this volume will no doubt discover the thoughts of others where it would only load the page with cumbrous and useless explanation formally to acknowledge them; but they will likewise find, it is expected, a good deal that is new in both the form and substance of the argument by which the reader is led to the conclusion which the book establishes.

The works of Dr. Prichard (his "Researches into the Physical History of Mankind," in five volumes, and his "Natural History of Mankind," in one large volume,) contain a storehouse of facts to which the Author considers it right to avow himself largely indebted. By his extraordinary accumulation of materials, and his rigid and learned investigations, Dr. Prichard has laid a foundation on which others can do little more than build. But his volumes are greatly beyond the means and the leisure of those for whom this work is designed.

It is but an act of justice to two literary friends to acknowledge the assistance which the Author has received from them in the preparation of the historical chapters.

The work, as a whole, it is hoped, will supply a want which has been often felt—a well-digested and popular statement of the facts on which the science of the Natural History of Man rests, with a clear and intelligible discussion and advocacy of those sound principles which, while they involve higher considerations than those of science, enjoy the scientific authority of such men as Prichard and Blumenbach.

Stepney, June 27, 1851.

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INTRODUCTORY CHAPTER.

"HAVE you ever been at Delphos?" said Socrates to a youthful pretender to knowledge. "I have been there twice," was the reply. "Did you observe this inscription somewhere on the front of the temple—KNOW THYSELF?" "Yes, I read it." "But it seems scarcely sufficient to have read it, Euthedemus: did you consider it, and, in consequence of the admonition, set yourself diligently to find out what you are?" "I certainly did not," said Euthedemus; "for I imagined I must know this sufficiently already; and, indeed, it will be difficult for us to know anything, if we can be supposed to be at a loss here." "But for a man to know himself properly," said Socrates, "it is scarcely enough that he knows his own name. He who desires to purchase a horse doth not imagine he hath made the proper trial of his merit till, by mounting him, he hath found out whether he be tractable or unruly, strong or weak, fleet or heavy, with everything else, good or bad, in him; so, likewise, we should not say he knows himself as he ought who is ignorant of his own powers, or those duties which, as man, it is incumbent on him to perform." "Be assured," answered Euthedemus, after further instruction from the lips of the wise Athenian, "that I am now fully convinced of the excellence of the precept which bids us KNOW OURSELVES; but from what point shall the man set out, my Socrates, on so important an inquiry? To inform me of this is now what I hope from you."

The department of self-knowledge to which this volume is devoted, is far from being the highest and most important section of this all-interesting science. It stands first, however, in its own order, though it is the last to have acquired the attention to which it is entitled;—lions and tigers, birds of paradise, parrots and humming-birds, having obtained precedence. But *man* is no longer a student merely, but a study likewise. And the science of his complex nature is rewarding its votaries with results of the most important character.

SECTION I.—THE GEOGRAPHICAL HOME OF MAN.

The first question which usually occurs in reference to any animal or vegetable production whose natural history we design to study, is, as to its country—its geographical home. To what country does man belong? Is his geographical home among polar snows or in equatorial plains and deserts? or does he live only in temperate regions? The answer is significant and suggestive. The world is his country. He is physically a cosmopolite. If some countries are more favourable to his growth and health, yet he can thrive anywhere. He can live in the neighbourhood of the pole, with its nine months' darkness; and on the equator, with its equal day and night and its scorching sun. He can live on high mountains and in deep valleys. Cold, heat, moisture, light or heavy air, are, if not equally suitable, still endurable, and consistent with life and healthy action.

The situations occupied by tribes of men extend as far as the known surface of the earth. The Greenlander and Esquimaux have reached between 70 and 80 deg. north lat., and all America is inhabited even to Terra del Fuego. In a temperature which freezes mercury in the thermometer, and brandy in rooms with fires in them, the Esquimaux and others can go to the chase. Even Europeans, accustomed to warmer climates, can endure similar cold, if they take exercise enough. Dutchmen have wintered at Nova Zembla in 76 deg. north lat.; and though some of them perished, those who were in good health at first and moved enough, withstood the dreadful cold which the polar bear, apparently born for these climes, seems to have been incapable of supporting; for their journal states that as soon as the sun sinks beneath the horizon, the cold is so intense that the bears are no longer seen, and the white fox alone braves the weather. Three Russians lived between six and seven years two degrees farther north, in the land of the Pointed Mountains—for such the name means—Spitzbergen. Englishmen have wintered in similar latitudes of North America.

Man can endure a corresponding degree of heat. The mean temperature of Sierra Leone is 84 deg. Fahrenheit. The thermometer is often seen at 100 deg., and even 102 deg. and 103 deg. in the shade, at some distance from the coast. Buffon cites an instance of its being seen at 117½ in the same region. The country to the west of the Great Desert may be still hotter than Senegal, from the effect of the winds which have swept over the whole tract of its burning sands.

Humboldt observed a heat of 110 deg. to 115 deg. in the Llanos, or deserts near the Orinoco, in South America.

Man has an equal power of supporting varieties of atmospherical pressure. The ordinary pressure of the air, at the level of the sea, may be reckoned at 32,325 lbs. for the whole surface of the body, supposing the barometer at thirty inches. If we ascend to a height of 12,000 feet, of which elevation extensive tracts, inhabited by thousands, are found in South America, the barometer stands at 20½ inches, and the pressure is 21,750 lbs. French travellers lived three weeks at a height of 14,604 French feet, where the barometer stood at fifteen inches nine lines, and the pressure must consequently have been 16,920 lbs. In the Peruvian territory extensive plains occur possessing an altitude of 9000 feet; and three-fifths of Mexico, comprehending the interior provinces, present a surface of half a million of square miles, which runs nearly level at an elevation between 6000 and 8000 feet. The hamlet of Antisana, nearly 13,500 feet above the level of the sea, is one of the highest inhabited spots on the surface of our globe; but Humboldt ascended Chimborazo to 19,300 feet, and men have ascended in balloons beyond any point of elevation on the surface of the earth, and have consequently been exposed to a still more considerable diminution of the ordinary pressure of the atmosphere.*

The pliancy of man, in his self-accommodation to such extremes, is all the more striking when contrasted with the narrow limits to which other animals are confined. Take the most anthropomorphous of them. The whole tribe of monkeys are nearly included within the tropics; and no species has any considerable range, even within

* The following table exhibits some of the highest altitudes occupied by man, or reached by him:—

	Feet.
Ascent of Gay Lussac at Paris, in 1804, being the greatest height ever attained by a balloon	22,900
Greatest altitude attained by M. Humboldt, on Chimborazo, in 1820,	19,400
Highest flight of the Condor on the Andes	21,000
Mannering Pass, in the Himalaya, crossed by Captain A. Gerard, perhaps the highest inhabited spot on the globe	13,500
Farm of Antisana, the highest inhabited spot on the Andes	13,435
Milum Temple, near the source of the Ganges	14,500
Thick woods of pines and birch trees in the Himalaya, the latter attaining a large size	17,000
Elevation of Quito, the highest city on the globe	9,542
Elevation of the city of Mexico	9,000
Elevation of Santa Fé de Bogota	8,727
Highest inhabited spot in Europe, the Convent of St. Bernard, on the Alps	8,606

these boundaries. No species is common to the Old and New World; none, probably, to Asia and Africa. The two most man-like monkeys (*Simia Satyrus* and *Troglodytes*), inhabiting small districts of warm regions, are very inconsiderable in number, and thus offer a strange contrast to the thousand millions of the human species. "They are subject to numerous diseases," says Dr. Lawrence, to whom we are indebted for some of the preceding facts, "lose all their vivacity, strength, and natural character, and perish, after lingering in a miserable way, when removed from their native abodes. An ourang-outang brought to Paris never recovered the exposure to cold in crossing the Pyrenees, and died at the age of fifteen months, with most of the viscera diseased and tuberculated. The monkeys in general exist with difficulty in temperate regions, and can propagate only in warm climates. Probably the species could not be continued here, with all the aid of art, and it certainly could not be effected if the animals were wild. When they are introduced into the north (indeed, the greater part) of Europe, and carefully managed in their food, temperature, &c., they die very quickly, and in almost all cases of disease in the viscera, particularly the lungs."

The dog is the only exception to the law which assigns to each animal a specific region or character of region for its home. *He* (for so man loves to dignify the dog) accompanies man everywhere; but, with all the protection and assistance afforded by his master, degenerates and undergoes remarkable changes, both of bodily structure and of other properties, in very warm and very cold regions.

The superiority of man in these respects is not to be ascribed to the superior inventiveness of his mind, and the superior artistic power of his hand. To these he owes much in furnishing him with a defence against the dangers which surround him in every land, and in carrying him safely and unscathed through the transition from one class of circumstances into another. But if he did not possess the most enduring and flexible corporeal frame, he could not be the inhabitant of all climates.

On one cause of this universal self-adaptation, Paley remarks—"The human animal is the only one which is naked, and the only one which can clothe itself. This is one of the properties which renders him an animal of all climates, and of all seasons. He can adapt the warmth or lightness of his covering to the temperature of his habitation. Had he been born with a fleece upon his back, although he might have been comforted by its warmth in high latitudes, it would have oppressed him by its weight and heat as the species spread towards the equator."

The race of man, thus adapted to all climes, numbers nearly a thousand millions of individuals. This astonishing fact realizes the ancient figures,—as the sand by the sea-shore and as the stars of heaven.

This wide-spread race of many members is distinguished by an immense number of varieties,—a fact which originates, so soon as it is observed, an attempt at classification, and which suggests many interesting and difficult problems. The subject of classification, with collateral topics, will occupy the remainder of this introductory chapter.

SECTION II.—ANCIENT CLASSIFICATION.

The first and most obvious classification which presents itself to one's mind is, that which is founded on *colour*. The existence of a difference in colour is very ancient, as we know from such biblical language as that of Jeremiah—"Can the Ethiopian change his skin?" And still more from the surviving paintings of the Egyptian pyramids and other Egyptian structures, where we find the pure black of the Negro in contrast with the various shades of other tribes which took part in the transactions that are recorded in them. Aristotle appears to have restated the classification prevalent in earlier and in his own times, when he tells us that the older physiognomists decided of a person's character by the resemblance of his features to "those of nations who differ in appearance and manners, as the Egyptians, Thracians, and Scythians." "As these races, or rather their characteristics, must be considered as compared to one another, from which, as from a type or standard, they variously differ—which, doubtless, was the Grecian form—we have here a division of mankind into four distinct classes, or races, as we now call them."

By the Egyptians, Aristotle evidently means the Negro race. It were impossible to overlook this race in speaking of the varieties of men; and, in another passage, Aristotle confounds the Egyptian and Negro, when he says—"That persons who are very dark are also timid, being referred to the Egyptian and Ethiopian race." Again he says, that the Egyptians and Ethiopians have crooked legs and distorted feet, from the same cause which gives them both woolly hair—that is, the heat of their climate.

But were the ancient Egyptians really Negroes, or so conformed to the Negro type that the two could be confounded together? The classical writers were evidently of this opinion. Herodotus, speaking

of the Colchi, says they are proved to be descendants of the Egyptians, "because they are black and woolly-headed." But all the monumental remains of the Egyptians themselves are opposed to this theory. The bodies of the natives are painted of a red or tawny colour, with long flowing hair, while we often see the Negroes represented beside them by a jet-black colour, frizzled hair, and perfect negro features, such as they possess at this day. Besides, the skulls of Egyptian mummies, according to Lawrence, invariably have the European form, without a trace of the Negro shape. As to the hair, a French author describes the hair of a mummy, opened under his direction, thus :—"The hair was black, well set, long, and divided into knots tucked up over the head." The most probable solution of this difficulty is, that Egypt was the country where the Greeks saw the inhabitants of interior Africa, many of whom were doubtless settled there, or served in the army as tributaries or provincials; and thus they came to be confounded with the country where alone the Greek writers knew them, and were considered a part of the indigenous population. Thus much is certain that, by the Egyptian variety, Aristotle means the black or Negro race.*

By the Scythians there can be no doubt that Aristotle meant the Germanic tribes, which were found at that time scattered over the whole of Scythia. The Scythia of that age was not confined to Northern Asia, but comprehended all the country north of Thrace. Ovid, who was exiled in Scythia, describes the people among whom he lived as having yellow or light-coloured hair. And Herodotus clearly distinguishes two races as occupying the wide regions of Asiatic Scythia, corresponding to the Germanic and the Mongol. The former he describes as "a great and numerous nation, with eyes exceedingly blue, and red hair." And these are the characteristics ascribed by the ancients to the Germanic nations. An ancient writer on physiognomy, professing to follow Aristotle, speaks of the Scythians and Ethiopians as of the extremes of the human race. And a variety of circumstances coincide in the conclusion that this second member of the classification before us is to be referred to the Germanic or Teutonic races, whose light hair, blue eyes, and white complexions, distinguished them from the Greeks nearly as much as did the woolly hair and dusky hue of the Ethiopian.

The third race of men enumerated by Aristotle consists of the Thracians. Regarding the obvious consideration that our author must

* Wiseman's Lectures on the Connection between Science and Religion.—Lect. iii.

have referred to a people whose characteristics of form and feature separated them from all others that he named, we can find no nation but the Mongol to occupy this position. The classification is founded professedly on difference of colour. Now on this subject an ancient writer says—"If, by the mixed influence of the stars, the characters and complexions of men are distributed, and if the course of the heavenly bodies, by a certain kind of artful painting, forms the lineaments of mortal bodies—that is, if the moon makes men white, Mars red, and Saturn black—how comes it that in Ethiopia all are born black, in Germany white, and in Thrace red?" By this it would appear that the copper or olive colour was the characteristic of the Thracian family, and, consequently, that it corresponded to what we now should call the Mongol race. Other circumstances indicate a relationship between the Thracians or tribes of the olive or copper-coloured race which were found among them, with the race now occupying northern and central Asia.

This classification, founded on the prevalent complexion in different parts of the world, is still the popular and conventional one. Men speak familiarly, as if the human race were divided like the earth into three zones, the very white occupying the colder regions, the black possessing the torrid, and the fair the temperate region. It is well known, however, that the intermediate shades of colour are so numerous, and merge so into one another, like the colours of the rainbow, as to render scientific accuracy impossible.

SECTION III.—PRICHARD'S COMPLEXIONAL VARIETIES.

It will make some portions of our future descriptions and discussions more intelligible, if we present here to the reader Dr. Prichard's division of the complexions of mankind into three classes, distinguished by the colour of the eyes and hair.

1. The *melanous* or melanocomous variety, characterised by black or very dark hair.

2. The *xanthous* variety, distinguished by yellow or what is termed red or light brown hair, and by eyes of a blue or other light colour. The skin is, in persons of this description, generally fair.

3. The *leucous* variety. Individuals of the human kind who belong to this class are termed Albinos. Their distinguishing characters are a red hue of the iris; the hair is usually either white, or of a pale or cream colour, its texture being peculiarly soft, and resembling combed

flax; the skin very light and fair, and easily reddened and blistered on exposure to the sun.

The *melanous variety* forms by far the most numerous class of mankind. It is the complexion generally prevalent, except in some particular countries (chiefly in the northern regions of Europe and Asia, where races of the xanthous variety have multiplied), and it may be looked upon, Dr. Prichard considers, as the original and natural complexion of the human species. It comprehends many varieties in the texture of the hair, and the hue of the skin varies from a deep black to a much lighter or more dilute shade. The dusky hue is combined in some nations with a mixture of red, in others with a tinge of yellow. The former are the copper-coloured nations of America and Africa; the latter, the olive-coloured races of Asia. In the deepness or intensity of colour we find every shade or gradation, from the black of the Senegal Negro, or the deep olive and almost jet black of the Malabars and some other nations of India, to the light olive of the northern Hindoos. From that we still trace every variety of shade among the Persians and other Asiatics to the complexion of the swarthy Spaniards, or of black-haired Europeans in general.

Of the *leucous variety* examples have been noticed in almost all countries. In Europe Albinos are by no means infrequent—their hair sometimes as white as that of old age, at others of a cream colour, flowing in long straight bundles of soft silky texture, which Blumenbach compares to goat's wool. They are found, likewise, as we shall have occasion to remark hereafter, even in Africa, where the white Negroes have coarse woolly hair of a white colour.

The *xanthous variety* has been sufficiently described. It passes insensibly into the others; it would be difficult to determine whether some individuals belong to it or to the melanous. And again, the characters of the xanthous variety are in some instances intermixed with, or pass into, those of the Albino by intermediate gradations. It is in the temperately cold regions of Europe and Asia that this variety chiefly prevails, and it is in some instances the general character of whole tribes. It is not uncommon to find it prevailing in high mountainous tracts, while in the neighbouring low countries it gives place to the melanous variety. And it is a fact of which we shall have to make much use in subsequent discussions, that this variety springs up out of every black-haired race, not excepting the Negro races of Africa, among whom, both in their native climate and in other places to which they have been transported, it frequently appears.

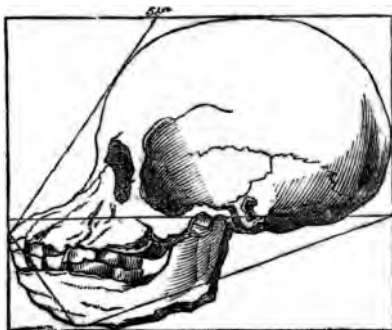
SECTION IV.—CAMPER'S CLASSIFICATION.

A better and safer principle of classification will be found in the form and size of the skull. The German, Camper, was the first to devise a rule by which the heads of different nations might be mutually compared, so as to give definite and characteristic results. This rule consists in ascertaining what is called the facial line, or determining the amount of the facial angle. Let the skull be viewed in profile, and a line drawn from the entrance of the ear to the base of the nostrils; then let a second line be drawn from the most prominent point of the forehead to the extreme border of the upper jaw. The angle formed at the intersection of these two lines is the facial angle; and the measure of this angle, or, in other words, the inclination of the line from the brow to the jaw, forms, in Camper's system, the specific characteristic of each human family.

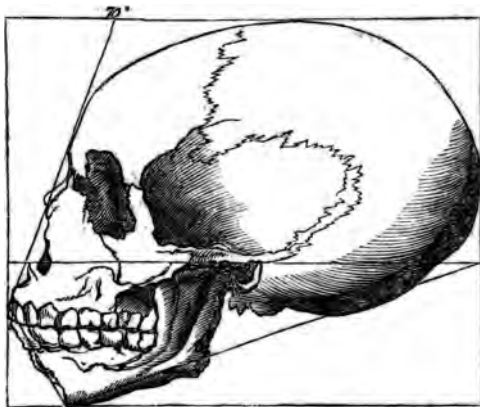
It is only in man that the face is placed perpendicularly under the front of the cranium; hence the angle formed between this line and the horizontal one drawn from the nostril to the ear is most open, or approaches most nearly to a right angle in the human subject. "The face of animals is placed in front of the cranium instead of under it: that cavity is so diminished in size that its anterior-expanded portion, or forehead, is soon lost as we recede from man. Hence the facial line is oblique, and the facial angle is acute; and it becomes more and more so as we descend in the scale from man. In several birds, most reptiles and fishes, it is lost altogether, as the cranium and face are completely on a level, and form parts of one horizontal line. The idea of stupidity is associated, even by the vulgar, with the elongation of the snout, which necessarily lowers the facial line, or renders it more oblique; hence the crane and snipe have become proverbial. On the contrary, when the facial line is elevated by any cause which does not increase the capacity of the cranium, as in the elephant and owl, by the cells which separate the two tables, the animal acquires a particular air of intelligence, and gains the credit of qualities which he does not in reality possess. Hence the latter animal has been selected as the emblem of the goddess of wisdom; and the former is distinguished in the Malay language by a name which indicates an opinion that he participates with man in his most distinguishing characteristic, the possession of reason."

It appears that the facial angle in the baboon approaching nearest the human shape is about 58 deg. In the human subject it varies from 65 deg. to 85 degrees, speaking of the adult, for in the

child it reaches 90 deg. The facial angle in the Negro and Kalmuck



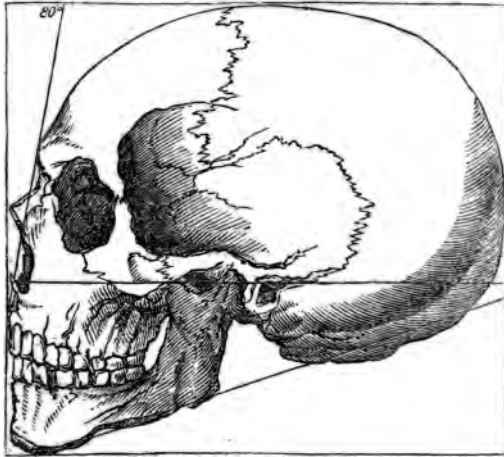
Baboon.



Negro.

measures about 70 deg., and in the European the average is about 80 deg. The remains of Grecian art show that the ancients were well acquainted with the general fact that an elevated facial angle indicates intellectual advancement and nobleness. In the representation of sages, poets, and others, they increased it to 90 deg.; and in the statues of their heroes and gods they have still further

exaggerated the human and reduced the animal characteristics, giving them an angle of 100 deg., thus pushing the facial line beyond the



European.

perpendicular, and extending the forehead over the face. "It is certain," says Camper, "no such head was ever met with; and I cannot conceive any such should have occurred among the Greeks, since neither the Egyptians, nor the Persians, nor the Greeks themselves, ever exhibit such a formation on their medals, when they are representing the portrait of any real character. Hence the ancient model of beauty does not exist in nature, but is a thing of imaginary creation—it is what Winklemann calls *beau idéal*."

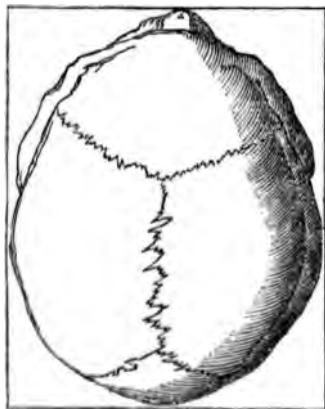
The practical application of this facial measurement is, however, much less extensively useful and important than Camper had imagined. "It merely affords (to use the words of an English physiologist) a striking general view of the great characteristic difference between man and some animals, without indicating to us the diversities of the human species itself, and much less those of animals. In many of the latter, indeed, it does not measure the prominence of the brain, but that of the frontal sinuses or nose. In man and the quadrumanous animals the sinuses are inconsiderable; but in the carnivora, the pig kind, some ruminants, and particularly in the elephant, they are very large, and raise the facial line to a degree far beyond what the convexity of the brain would do."

Camper himself admitted a great vagueness in fixing the origin of his lines, and his system of measurement is totally inapplicable to those families or races whose most marked distinctive consists in the breadth of the skull, rather than in the projection of its upper portion.

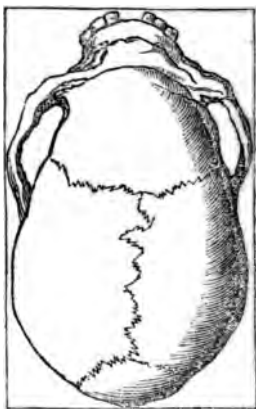
SECTION V.—BLUMENBACH'S CLASSIFICATION.

We owe to Blumenbach the system of classification which is now almost universally followed, and the principles on which it is founded. It is determined primarily by the form of the cranium, and secondarily by the colour of the hair, skin, and iris. This system is very easily understood. The following popular statement of it by an able writer will make it quite intelligible :—

The head or skull, when viewed from above, presents more or less an oval form, smoothly rounded at the back, but rough and less



Caucasian.

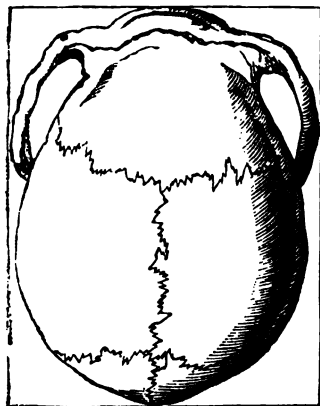


Negro.

regular in front, in consequence of the bones of the face. If we examine these we shall see that they project in different degrees, and may be divided into three portions—first, the forehead, which may be more or less depressed; then the bones of the nose; and below these the jaws, with their respective teeth. Particular attention, too, must be paid to the manner in which the *malar*, or cheek bones, are con-

nected with the *temporal*, or bones at the ears, by means of an arch called the *zygoma*, so formed as to allow strong muscles to pass under it, and be affixed to the lower jaw.

Now Blumenbach's rule consists precisely in viewing the skull in this manner. He places it in its natural position upon a table, and then looks upon it from above and behind, and the relative forms and proportions of the parts thus visible gives him what he calls the vertical rule, or *norma verticalis*. Following this, he divides the entire human race into three principal families, with two intermediate ones. The three leading divisions he calls the Caucasian, or central ; secondly, the Ethiopian ; and thirdly, the Mongul ;—the two extreme varieties. In the Caucasian, or, as others have called it, the Circassian variety, the general form of the skull is more symmetrical, and the zygomatic arches enter into the general outline, and the cheek and jaw-bones are concealed entirely by the greater prominence of the forehead. From this type the other two depart in opposite directions, the Negro by its greater length and narrowness, the Mongul by its excessive breadth. In the Negro's skull we see the



Mongul.

remarkable lateral compression of the fore part of the skull, by which the arches aforesaid, though themselves much flattened, yet come to protrude much beyond it, and the lower part of the face comes forward so much beyond the upper ; and not only the cheek bones, but the whole of the jaw, and even the teeth, are visible from above.

The general surface of the skull is also remarkably elongated and compressed.

The Mongul cranium is distinguished by the extraordinary breadth of its front, in which the zygomatic arch is completely detached from the general circumference; not so much as in the Negro, on account of any depression in this, as from the enormous lateral prominence of the cheek-bones, which, being at the same time flat, give the peculiar expression of the Mongul face. The forehead, too, is much depressed, and the upper jaw protuberant, so as to be visible when viewed in the vertical direction.

Between the Caucasian variety and each of the two others is an intermediate class, possessing, to a certain degree, the distinctives of the extremes, and forming a transition from the centre to them. That between the Caucasian and Negro families is the Malay; the link between the former and the Mongul is the American variety.

Besides this great and primary characteristic, there are others of a secondary, though not less distinguishable, nature: they consist in the complexion, hair, and eyes, of the different races, Prichard's classification and description of which has already been given. The three principal families are distinguished by as many different colours; the Caucasian by white, the Negro by black,* and the Mongul by the olive or yellow complexion; the intermediate races have also intermediate hues, the Americans being copper-coloured, and the Malays tawny.

SECTION VI.—RESULT OF BLUMENBACH'S PRINCIPLE.

On Blumenbach's principle the nations of the earth may be classified as in the following tables.

I. THE CAUCASIAN RACE includes the following families :—

1. The Caucasian (Proper) family.
2. The Celtic family.
3. The Germanic or Teutonic family.
4. The Shemitic family.
5. The Libyan family.
6. The Nilotic family.
7. The Hindostanic family.

This race derives its name from the mountainous regions of Caucasus, between the Black Sea and the Caspian. The Caucasians Proper are confined to the valleys and mountains of Caucasus. The

leading features of this race are a naturally fair and beautiful skin, susceptible of many tints ; skull, large and oval, having the anterior portion finely formed, full, and elevated ; hair of various colours, fine, long, and curling ; face, in proportion to the head, small, of an oval form ; features, well-proportioned ; the nasal bones are arched, the chin full, and the teeth vertical.

II. THE MONGOLIAN RACE includes :—

1. The Chinese family.
2. The Indo-Chinese family.
3. The Polar family.
4. The Mongol-Tartar family.
5. The Turkish family.

A sallow, olive-coloured skin, drawn tightly over the cheek-bones, like parchment, " always sufficiently light (says Dr. Prichard) to show a blush, and in the far North decidedly florid ;" hair, remarkably long and straight, and of a dark colour ; either beardless, or, where a beard makes its appearance, remarkably thin ; nose, broad and short ; eyes, black and placed obliquely ; eyebrows, arched and linear ; skull, oblong-oval, a little flattened at the sides, and a low, receding forehead, are the prevailing physical traits of this great family. The Arctic regions seem exclusively possessed by the Mongolian race, which, besides, is diffused through a greater variety of climates than any other, and over a far larger area, including half of Asia.

III. THE ETHIOPIAN RACE includes :—

1. The Negro family.
2. The Caffrarian family.
3. The Hottentot family.
4. The Australian family.
5. The Alforian family.
6. The Oceanic-Negro family.

The features of the Negro are more or less familiar. Eyes, large ; lips, thick ; complexion, black ; hair, black and woolly ; nose, broad and flat ; cheek-bones, prominent ; skull, long and narrow ; forehead, low ; jaws, projecting ; chin, small. The Ethiopian race appear to inhabit about one-half of Africa ; and, excluding the table-land of the northern and southern extremes of Abyssinia, it occupies all the more fertile and temperate parts of the Continent.

IV. THE MALAY RACE includes :—

1. The Malay family.
2. The Polynesian family.

The complexion of the Malay race is a reddish brown; hair, black, coarse, and lank; the eyelids are drawn obliquely upwards at the outer angles; the skull is square, and the forehead low; there is, also, a tendency to a peculiar prolongation and projection of the upper jaw-bone. In the Malay race there is a singular diversity of stature. Some tribes of the Polynesian family are of a higher stature than the rest of mankind, but the Malay inhabitants of the Indo-Chinese countries fall decidedly below the general average.

V. THE AMERICAN RACE includes :—

1. The American family.
2. The Toltican family.

The principal features in this family are—a brown complexion; long, lank hair; scanty beard; black, sunken eyes; tumid and compressed lips; mouth, large; nose, large and aquiline; skull, small, wide from side, prominent at the vertex, occiput flat.

SECTION VII.—DR. MORTON'S MEASUREMENTS.

In connection with this classification of mankind, the following table, submitted by Dr. Morton to the Academy of Natural Sciences of Philadelphia, showing the size of the brain in cubic inches, as obtained from the internal measurement of 623 crania of various races and families of man, will be interesting :—

RACES AND FAMILIES.		No. of Skulls.	Largest I. C.	Small- est. I. C.	Mean.	Mean.		
MODERN CAUCASIAN GROUP.								
Teutonic Family.								
Germans	18	104	70	90	} 92			
English	5	103	91	95				
Anglo-Americans	7	97	82	90				
Pelagic Family.								
Persians	10	94	75	84				
Armenians								
Circassians								
Celtic Family.								
Native Irish	6	97	78	87				
Indostanic Family.								
Bengalese, &c.	32	91	67	80				
Semitic Family.								
Arabs	3	98	84	89				
Nilotic Family.								
Fellahs	17	96	66	80				
ANCIENT CAUCASIAN GROUP.								
From the Catacombs.	Pelagic Family.		18	97	74	84		
	Græco-Egyptians							
	Nilotic Family.		55	96	68	80		
	Egyptians							
MONGOLIAN GROUP.								
Chinese Family	6	91	70	82				
MALAY GROUP.								
Malayan Family	20	97	68	86	} 85			
Polynesian Family	3	84	82	83				
AMERICAN GROUP.								
Toltec Family.								
Peruvians	155	101	58	75	} 79			
Mexicans	22	92	67	79				
Barbarous Tribes.								
Iroquois	161	104	70	84				
Lenape								
Cherokee								
Shoshone, &c.								
NEGRO GROUP.								
Native African Family	62	99	65	83	} 83			
American-born Negroes	12	89	73	82				
Hottentot Family	3	83	68	75				
African Family.								
Australians	8	83	63	75				

Among the facts elicited by this statement, the following are mentioned by Dr. Morton :—

1. The Teutonic, or German race, embracing, as it does, the Anglo-Saxons, Anglo-Americans, Anglo-Irish, &c., possess the largest brain of any other people.
2. The nations having the smallest heads are the ancient Peruvians and Australians.
3. The barbarous tribes of America possess a much larger brain than the demi-civilized Peruvians or Mexicans.
4. The ancient Egyptians, whose civilization antedates that of all other people, and whose country has been justly called "the cradle of the arts and sciences," have the least-sized brain of any Caucasian nation, except the Hindoos; for the small number of Shemitic heads will hardly permit them to be admitted into the comparison.
5. The Negro brain is nine cubic inches less than the Teutonic, and three cubic inches larger than the ancient Egyptian.
6. The largest brain in the series is that of a Dutch gentleman, and gives 114 cubic inches. The smallest head is an old Peruvian, of 58 cubic inches; and the difference between these two extremes is no less than 56 cubic inches.
7. The brain of the Australian and Hottentot fall far below the Negro, and measures precisely the same as the ancient Peruvian.

SECTION VIII.—ONE GENUS AND ONE SPECIES.

Having, by means of scientific classification, reduced the various human families to five, the further question has to be determined—May they be reduced to one? Is the following a correct zoological statement?—

GENUS.	SPECIES.	VARIETIES.
Homo.	Homo.	{ 1. Caucasian. { 2. Mongolian. { 3. Ethiopian. { 4. Malayan. { 5. American.

As introductory to this question, it is necessary that we understand the terms *genus*, *species*, *variety*.

Species.—A race of animals, or a tribe of plants, marked by any peculiarities of structure which from one generation to another have always been constant and undeviating, form a species; and two races

are described as specifically distinct, if they are distinguished from one another by some peculiarities which the one cannot be supposed to have acquired, or the other to have been deprived of by any operation of physical causes with which we are acquainted; so that under the term *species* are comprised all those animals which are supposed to have arisen, in the first instance, from a single pair. This, according to Dr. Prichard, is the sense in which, speaking zoologically, the word *species* has been comprehended by all writers on the different departments of natural history.

Genus.—There are several species which so resemble each another as to suggest the idea of some near relation between them. "The horse, the ass, the zebra, and others of the horse kind, are examples of this remark; the different species of elephant is another; and a third is furnished by the several kinds of oxen—buffaloes, bisons, and so on, all belonging to the ox genus, and bearing a striking resemblance to each other." As we are aware of no physical causes which could have operated so as to produce these differences of structure which exist between the several species of one genus, it is concluded that they originally sprang from different individuals. A genus, consequently, is a collection of several species on a principle of resemblance; and it may comprise a greater or less number of species, according to the peculiar views of the naturalist.

Variety.—In natural history, varieties are those diversities in individuals and their progeny which are observed to take place within the limits of species. They are produced often by the operation of external causes. They are often congenital, arising from the mixture of breed, or the result of agencies which are independent of such mixture, and are little understood. Varieties are distinguished from species by the circumstance that they are not original or primordial, but have arisen within the limits of a particular stock or race.

The zoological question (and the reader does not need to be reminded that the subject has other and more important aspects) is, whether the Caucasian, Mongolian, Ethiopian, and other families, are varieties of one species, or whether they constitute distinct species. If they constitute one species, the further question remains, whether any other species (the *Simia*, or monkey tribe, for example) belongs to the same genus.

Stories of men with tails were once rife and popular. Repeated by various authors, they were defended and patronized by Lord Monboddo, whose learning was consecrated to the noble purpose of proving that man is a brute, only civilized and refined. But the existence of a tail in man, we are told by anatomists, would be quite inconsistent.

with all the rest of his structure, and more particularly with all the arrangements both of the hard and soft parts composing or contained in the pelvis. And what will be more satisfactory to those whose knowledge does not enable them to appreciate this argument, all the stories on this subject are unauthenticated. Those who have spoken of the tailed men do so, not from their own observation, but from the information of others; while they who pretend to have had ocular testimony of the fact, mention it in such a manner, and with such circumstances, as obviously to destroy their own credit; and they differ most widely from each other, even when speaking of the same people. Again, the most intelligent and accurate travellers, in describing the same people, either make no mention of the prodigy, or else characterise it as a pure fiction. Blumenbach succeeded in tracing to its source the engraved representation of a man with a tail, and in proving that it was originally the figure of a monkey, transmitted from one author to another, and humanised a little at each step. Martini, in his version of Buffon, took a plate from the "Amœnitates" of Linnæus, who took it from Aldrovandus, who took it from Gesner, who took it from a German description of the Holy Land, in which it represents a quadrumanous monkey, which, with other exotic animals, was seen in the journey. This quadrumanous Simia had been gradually transformed by those who successively copied the engravings into a human two-handed being. Thus, instead of finding the existence of any race of men with tails authenticated by credible witnesses, there is no example even of a single family displaying such an anomaly.*

SECTION IX.—DISTINCTIVE PHYSICAL CHARACTERS.

The more minute the examination of man's physical conformation, the more complete is the evidence that he is not of the same species with any other living being. The enumeration of two medical writers on this subject may be given for illustration.

"Man differs," says Dr. Charles Hall, "from every other animal, whatever the family in which he is classed and the colour of his skin:—

1. In his feeble and long infancy, late puberty, and slow growth.
2. In possessing the power of SPEECH; holding communion with his fellow-men by words.

* Lawrence's Lectures, p. 292.

3. In smoothness of skin ; no natural weapons of offence or defence.
 4. In the general conformation of the body ; the construction of the pelvis, thighs, and legs ; the incurvation of the sacrum and os coccygis.
 5. The erect posture ; the adaptation of certain muscles to that state ; the peculiar construction of the feet ; the position of the eyes ; the possession of two hands, beautifully and perfectly constructed ; and in the great strength of the thumb in comparison with the monkey race.
 6. Large proportion of the cerebral cavity to the face, and the size and weight of the brain in relation to the nerves which spring from it.
 7. In having teeth all of the same length, the inferior incisors being approximated.
 8. No intermaxillary bone ; shortness of the lower jaw.
 9. In the shape of the head ; the situation of the foramen magnum, and the articulation of the skull with the spinal column, by the middle of its basis, and the absence of the ligamentum nuchæ.
 10. Great development of the cerebral hemispheres, and the greater number of mental faculties, intellectual and moral."
- "I recapitulate the characters of man," says Dr. Lawrence, "that the proofs of his constituting a distinct and separate species may be brought together in one view :—
1. Smoothness of the skin, and want of natural offensive weapons, or means of defence.
 2. Erect stature ; to which the conformation of the body in general, and that of the pelvis, lower limbs, and their muscles, in particular, are accommodated.
 3. Incurvation of the sacrum and os coccygis, and consequent direction of the vagina and urethra forwards.
 4. Articulation of the head with the spinal column by the middle of its basis, and want of ligamentum nuchæ.
 5. Possession of two hands, and very perfect structure of the hand.
 6. Great proportion of the cranium (cerebral cavity) to the face (receptacles of the senses, and organs of mastication).
 7. Shortness of the lower jaw, and prominence of its mental portion.
 8. Want of the intermaxillary bone.
 9. Teeth all of equal length, and approximated ; inferior incisors perpendicular.

10. Great development of the cerebral hemispheres.
11. Great mass of brain in proportion to the size of the nerves connected with it.
12. Greater number and development of mental faculties, whether intellectual or moral.
13. Speech.
14. Capability of inhabiting all climates and situations, and of living on all kinds of food.
15. Slow growth; long infancy; late puberty.
16. Menstruation; exercise of the sexual functions not confined to particular seasons."

It will be observed that these detailed differences between man and all other animals are substantially identical. The force of their evidence will be fully appreciated only by persons versed in comparative anatomy. But the testimony of such persons may be accepted, just as the testimony of astronomers is accepted by general and unscientific readers.

There is one point which strikes the most superficial reader—the erect attitude of man. But this attitude is not the result of any one part of man's conformation, and not possibly the result of accident; the entire skeleton, from the bones of the toe and heel to those of the head, is formed for it and for no other. It is not by cultivation or by the elevating power of his mind that he walks erect on two feet, and uses his other two extremities as hands, but by the necessity of his form. It is a fact that no people, no tribe, not even an individual in a healthy condition, has been known to walk after the fashion of a quadruped. Even in the case of those few individuals who, having been deserted in earliest childhood, have grown up as solitary wanderers in woods, and have been dignified with the title of "wild men," not one has been found who walked on "all fours." "PERRE," the wild boy, of whom an account will be found in the following pages, was as upright in his attitude, and as invariably biped as any other man; and the same remark holds good of all the other authentic examples, as of the girl described by Condamine, a man found in the Pyrenees, and the boy met with near Aveyron, and brought to Paris soon after the Revolution.

The most manlike monkey—whom some authors would fain advance to human dignity—presents less a resemblance than a contrast to man in the structure which necessitates his being a biped. The orang-outang, and other *Simiæ*, are neither bipeds nor quadrupeds; they go neither erect nor on all fours. They have no feet, properly so called, but are quadrumanous or four-handed, and live chiefly in trees, for

which they are admirably adapted by having prehensile members, instruments for grasping or holding, on both upper and lower extremities. Hence Cuvier has called them "the climbers *par excellence*." They can hang by one fore or hind leg, employing the remaining members in gathering fruit, or in other offices. Their tails are likewise made serviceable for securing their hold of the branches among which they find their food. It is hardly necessary to add that when we see monkeys walking erect, their attitude is the result of instruction and discipline. The delineations of the orang-outang and chimpanzé, taken from the life, show how unnatural and inconvenient the erect posture is to them. And this is the result, not of imperfect education, but of physical arrangements in the minutest parts of their structure, which are incompatible with the erect attitude.

"It is very clear," says an able writer, after a patient examination of all the details of the comparative structure of man and the monkey, "that the erect stature is not only a necessary result of the human structure, but also that it is peculiar to man; and that the differences in the form and arrangement of parts derived from this source only, are abundantly sufficient to distinguish man by a wide interval from all other animals."

If man alone stands erect, his outward framework is the sign of his inward superiority. The conformity of the material to the mental cannot be the result of accident. The one was evidently fashioned for the other. His mental faculties place him at a wide interval from all animals—an interval which, it has been well said, no animal hitherto known to us can fill up. The man-like monkey, the almost reasonable elephant, the docile dog, the sagacious beaver, the industrious bee, cannot be compared to him. In none of these instances is there any progress either in the individual or the species. "With the operations of animals, who always perform the same work in the very same manner, the execution of any individual being neither better nor worse than that of any other—in whom the individual, at the end of some months, is what he will remain through life, and the species, after a thousand years, just what it was in the first year—contrast the results of human industry and invention, and the fruits of that perfectibility which characterizes both the species and the individual. By the intelligence of man the animals have been subdued, tamed, and reduced to slavery; by his labours marshes have been drained, rivers confined, their cataracts effaced, forests cleared, and the earth cultivated. By his reflection time has been computed, space measured, the celestial motions recognized and represented, the heavens and the earth

compared. He has not merely executed, but has executed with the utmost accuracy, the apparently impracticable tasks assigned by the poet (and much beside).

"Go, wondrous creature! mount where science guides;
Weigh air, measure earth, and calculate the tides."

SECTION X.—THE UNITY OF THE RACE.

Excluding all members of what is usually called the "inferior creation" from the species *man*, the question remains, whether all the varieties usually regarded as human do really constitute one species? And a question on which such men as Cuvier, Buffon, Blumenbach, Lawrence, and Prichard, agree, on purely zoological and physiological grounds, may well-nigh be regarded as settled. "The peculiar characteristics of man appear to me," says Professor Blumenbach, "so very strong, that I not only deem him a distinct species, but also put him into a separate order by himself. His physical and moral attributes place him at a much greater distance from all other orders of mammalia than those are from each other respectively. *Order, bimana; Genus, homo; Species, single*, with several varieties. *Characters*—erect stature; two hands, both approximated and of equal length; the inferior incisors perpendicular; prominent chin; rational; endowed with speech; unarmed; defenceless."

But the further discussion of the unity of the species, and other questions, must be postponed till we have taken a fuller survey of the many nations of mankind, with their historical affinities, their geographical relations, their physical characteristics, and their mental attributes. Such a survey, in addition to its own interest, will lay the foundation, or furnish the data, for an ampler examination of questions which possess more than a scientific importance.

Meanwhile it may be remarked that the supposition of more than one human species produces a greater difficulty than it seems to remove—that is, to determine how many species there are. One French writer divides mankind into two species; another into eleven; a third describes no less than fifteen species; while a fourth adds to this list numerous sub-genera; a fifth declares that there was no common central origin for man, but an indefinite number of separate creations, from which the races of man sprung—"conclusive proof of the facility with which fantastic visionaries can overstep the barriers of reason and of nature."

THE NATURAL HISTORY OF MAN.

BOOK I.

**HISTORICAL AND DESCRIPTIVE ACCOUNT OF ALL
NATIONS.**

CHAPTER I.

THE NATIONS OF EUROPE.

THE European nations are connected intimately with the Asiatic. The barriers which would prevent Asiatics from migrating into Europe are so easily surmounted that almost all ethnologists, whatever may be their opinions on the unity of the race, have agreed to consider Europe as but a vast colony of Asiatics. The two great classes into which Prichard has divided the European nations are the Indo-European and the Allophylian. The Indo-European includes the Hindoos, Persians, and other Asiatic nations, besides those of Europe. The Allophylian (the term is derived from two Greek words signifying *other* and *tribe*) includes all those who do not belong to the Indo-European, and who are not necessarily of the same race.

I.—THE INDO-EUROPEAN NATIONS OF EUROPE.

SECTION I.—THE LITHUANIAN.

Of all the European languages the Lithuanian is that which most nearly approaches the Sanscrit, the great Indian tongue, which has generally been regarded as the parent or type of the Indo-European languages. Along with the Lithuanian we must take the Old Prussian and Lettish. The Lithuanian is still spoken by the peasantry of Lithuania, the Lettish by those of Lettland and Kurland, and the Old Prussian was used in East and West Prussia till the seventeenth century. A few books written in Old Prussian are still extant, and give us some idea of the language.

It has been maintained by one writer that these tribes were a mixture of Germans, Slavonians, and Finns. Others hold that they are descended from the Germans and Slavonians only. There are many weighty considerations, however, inducing us to believe that the Prussian, Lettish, and Lithuanian people form a distinct group.

Classical writers mention a tribe living on the coast of the Baltic to whom they give the name of Venedi or Wends. It has been

shown to be very probable that these Wends were different from the Goths, and were the ancestors of the Prussians. And farther, the religion of the Prussians was in many respects singular. They worshipped, besides other gods, a triad consisting of Perkunos, who presided over the sky and thunder; Potrimpos, the god of fecundity, whom they represented as a young man crowned with a chaplet made of spikes of corn; and Pikollos, who delighted in human misery, presided over death, and was figured as a grey-bearded old man of ghastly hue. There was also among the Prussians an order of priests whose president was styled the Griwe. This dignitary not only interfered in religious matters, but also acted the part of legislator and judge. Kings, nobles, and common people, alike respected and obeyed him; so that he was aptly termed by the old chroniclers the pope of those nations who owned his authority. He lived in a sacred place called Romowe, and by the mysterious secrecy of his solitary life inspired his followers with profound awe. His will was made known to the people through priests and priestesses appointed for that purpose.

SECTION II.—THE SLAVONIANS.

Nearly allied to the Lithuanian group is the Slavonic, which, however, is much more widely scattered and possessed of greater political importance. The ancestors of this race were the Scythians. This name was often applied by the ancients to all those nations that dwelt in the North-East of Europe and North of Asia. But, when correctly used, it designated a particular tribe of the Scoloti, a people who came from beyond the Caspian, and, driving out the Cimmerii, settled down to the west of the Don. The Scythians are described as having scanty hair, swollen bellies, and bloated bodies. They drank the milk of mares, lived in waggons or in huts made of skin, and were fond of riding on horseback. They were very lazy, and extremely filthy in their habits. They worshipped the god of war under the figure of a scimitar; and in many physical features, and a few habits, resembled the Mongols. Hence it has been inferred that the Scythians belonged to that race; but resemblances in external form and a few customs are not sufficient proof of identity of origin. The Scythian nations in the fifth century before CHRIST were divided into three branches—the Agricultural, the Wandering, and the Royal Scythians. The last were nobler and more independent than the others. Most of the tribes that surrounded the Scythians were

also of the same stock. The most remarkable of these were the Budini and Sauromatæ. The Budini were a wandering tribe, and noticed as having red hair and blue eyes. Of the Sauromatæ an ancient writer has remarked that it was the Scythian language that they spoke, though they spoke it incorrectly from time immemorial. Their virgins used to ride on horseback, and in this way fight against the enemy. This fact is regarded by some as an explanation of the celebrated story of the Amazons.

From the fifth century to the first before the Christian era we hear nothing of the Scythians. But it is evident that during this interval great changes had taken place, for we find the various tribes differently situated. The nations of Thrace had advanced beyond the Danube, and the Scoloti had been conquered by the Sarmatæ, whose name was applied to the whole region. The character given to the Sarmatæ is similar to that of the Scythians. They were very fond of riding on horseback, and always brought into the field a numerous band of fleet horsemen. They lived in waggons, and were prone to laziness and filthiness.

We hear of the Slavonians for the first time in the reign of Justinian, in the sixth century of the Christian era. Long before this, however, they were called Wends, a name which we have seen originally designated the Lithuanian group, but which was gradually extended to the nations who lived on the south-east coast of the Baltic, inland to the Don. The Germans still call these nations Wends. The Slavonians were then divided into two tribes, the Antæ and the Sclaveni. These are thus described by a writer of the sixth century:—"These nations—the Sclaveni and the Antæ—are not ruled by one chief, but live as of old, under a popular government; and, therefore, their proceedings, both in prosperity and adversity, are referred to public consultations. All common affairs, from ancient usage, are conducted in a similar manner among these barbarous tribes. They dwell in miserable cabins, erected at considerable distances from each other, and not unfrequently change the places of their abode. When they go to war, most of them march against their enemies with little bucklers and darts in their hands, and without breastplates. Some of them have not even a coat or a cloak, and wear no covering but greaves about their thighs; and in this state come to battle with their adversaries. Both tribes have the same language, which is extremely barbarous. Nor do they differ in any respect from each other in person; they are all of remarkably good stature and powerful. Their complexions and hair

are neither white nor yellow, nor entirely inclined to black, but all of them are somewhat red-haired. They also live, like the Massagetæ, in a hardy manner, neglectful of comfort, and, like them, are always covered with a squalid filthiness. They are by no means cruel or malicious, but resemble the Huns in their simple habits. In ancient times one name was given both to the Antæ and the Sclaveni."

Their religion was marked, in some measure, by the intellectuality which was characteristic of the the Indo-European tribes. Notwithstanding their polytheism, they yet worshipped one Supreme Being, whom they regarded as ruler and lord of all the others. The "wide welkin" was the only temple fit for him, since the Slavonians deemed that men could hold no communication with him, but they offered up their supplications to the inferior deities, to each of whom they believed particular duties were assigned. They recognised, also, the principles of good and evil, under the deifications of the White-god and the Black-god.

The Slavonians of the present day may be divided into two classes, the eastern and the western. The eastern would correspond to the Antæ, and the western to the Sclaveni.

The eastern stem includes the Windes, the Croats, the Servians, and the Russians. The Windes were the first of the Slavonians who became acquainted with letters. Their hatred to the Croats is very bitter.

Those who speak the Servian language amount to about five millions, distributed through various provinces of the Austrian and Turkish dominions. The dialect is very similar to the Russian—so similar, indeed, that the same Bible was used for a long time by both Servians and Russians. It is sometimes called the ecclesiastical dialect of Russia. The Servians, and likewise the Croats, have their hair and eyes black, and are of a dark complexion.

The Russians were originally Scandinavians, who, under Rurik, in A.D. 862, subdued some Slavonian and Tschudish tribes. The language of the conquerors yielded to the Slavonian, and their comparatively small number was soon lost sight of among the hordes of the vanquished. The name only has remained. About the end of the tenth century Christianity was introduced into Russia by members of the Greek Church, and the Greek has ever since been the established church of the country. Many of the Russian peasantry, especially in the north, have light brown or red hair, and fair complexions, and that too where the race is pure.

The western stem of the Slavonians is composed of the Bohemians, the Poles, the Slovaks, and the Sorabians. It was the Roman Catholic Church that introduced Christianity into these nations.

Bohemia, which signifies the "home of the Boli," a Celtic nation, came into the possession of the Slavonians in the sixth century. The appellation which the Bohemians receive from the other Slavonians is *Tschechi*, or "the foremost," referring to their local position. They had a flourishing literature a little after the Reformation, but the country was so prostrated by the Thirty Years' War that it lost entirely its literary spirit, which, however, has begun to revive. The Bohemians are a grave people, and far from being of a poetical turn of mind. The other Slavonians complain of them that they are destitute of enthusiasm. They are less disputatious than the others, but have amongst them many very learned men.

About ten millions speak the Polish language, of which there are two dialects. The name Pole is derived from a tribe of the Lechs, or "Free-men," by whom the country on the Warta and the Vistula was occupied in the seventh century. It did not prevail till the tenth century. The complexions of the Poles vary much. They are generally rather dark and well made.

The Slovaks dwell in the north-west of Hungary. They live in the mountainous parts, having been compelled by the more energetic Magyars to flee there for refuge. They are said to be of the middle size, strongly formed, and with flaxen hair and a fair complexion.

Many Slavonian tribes passed the Vistula and occupied the coast of the Baltic, even to the Elbe. There they remained for a long time in a very flourishing condition, but they continued in their barbarous heathenism, resisting all the attempts of Christians to convert them. The active Germans, however, began to make inroads into their territories and build villages, until at length the German language and people gained the superiority. Their language has now completely disappeared, except in Lusatia, where the Slavonians that speak it bear the name of Sorabians.

There has been a great movement within these few years amongst the Slavonian nations, and it is abundantly manifest that they will soon act a more prominent part in the history of the world than they have hitherto done. Russia, with its favourite idea of Pan Slavism, or a kingdom embracing all the Slavonian tribes, is ready to grasp power, and has many advantages on its side calculated to help it in extending its influence. The Slavonians, who are now under the Austrian Government, are beginning to feel their own importance and to have an earnest desire for liberty. Men of learning and

industry, and poets of no mean genius, have exerted all their powers to rouse the people from their barbarous state of ignorance, and to fire them with a lofty idea of nationality. Those Slavonians, likewise, who are under the Turkish power, are awakening to a consciousness of their real state, though not so quickly as their kinsmen in Austria, since the press is strictly watched. But Servia has done noble deeds already, and a noble example has not been without its effect on the other tribes of this race.

The Slavonians have more good qualities than they generally get credit for. All allow that the Poles are a brave nation; but it is not so well known that many of the other Slavonian tribes have shown equal courage. They are also a very determined race. "No other but God could bend our free spirits," runs one of their popular choruses—"and who knows whether God himself would not weary of the enterprise?"

The Slavonian language clearly belongs to the Indo-European class. It resembles the Sanscrit in many points. Some scholars, from a partial study of the subject, have maintained that the Latin was a dialect of it, others that the Greek was most nearly related to it, and others that it was a dialect of the German or of the Celtic—which is only a proof of the connexion that subsists between all the Indo-European languages.

SECTION III.—THE GERMANIC RACE.

Moving westward from the Slavonians, we come to the great race of the Germans, which includes, also, the Swedes. According to a tradition recorded in their songs, the Germanic tribes claimed as their founders the earth-born god Tuisco, and his son Mannus. This Mannus had three sons, from whom were descended the Ingævones, the Hermiones, and the Istævones. Now, whatever be meant by the tradition with regard to the origin of the race, it is almost certain that there were three distinct groups of the Germans, in some respects differing from each other, who bore the names we have mentioned. To these has to be added a fourth, the Hilleviones or Scandinavian Germans. On examining the German dialects it is found that there are four classes of them marking out tribes that very nearly correspond to these four ancient groups—the Old High German, the Low German, the Gothic, and the Norse or Scandinavian. Adelung, a celebrated philologist, thinks that there is so marked a difference between the High German and the Low, that it

can be accounted for only on the supposition that those who speak them had been separated from each other before their migration from the East.

During the first century of the Christian era, the German nation consisted of a vast number of tribes, whose names it would be tedious to mention. These tribes differed somewhat from each other, owing in part to the features of the regions which they occupied. One tribe dwelt on the coast of the German Ocean, and, ever liable to inundations, lived in wretched huts, subsisting on the fishes which were left behind by the sea, or which they caught with a peculiar kind of net. Another tribe was situated on a large extent of sandy and barren heath, and was distinguished for its fearless bravery. And other tribes lived near the immense Hercynian forest, which stretched over nearly the whole breadth of Germany.

Tacitus, who lived during the first century, has left an account of the customs of the Germans. He informs us that they had fierce blue eyes, red hair, and gigantic bodies, and though able to bear hunger and cold, they could not endure thirst or heat. Their cattle, which were very numerous, were small, and they had scarcely any gold or silver. Iron also appears to have been scarce. They seldom used swords, but spears, with short iron points, which they employed either when fighting at a distance or in close combat. They branded the man with ignominy who dared to flee, and it frequently happened that those who had escaped from defeats hanged themselves. Their principal strength lay in their infantry, who were remarkably swift runners. Their leaders were chosen on account of their valour, and were not entrusted with unlimited power, for priests alone could lash or bind. Their army was drawn up in the form of a wedge, the different bands being composed of all the connexions of the same family.

They had various methods of divination. Sometimes they cut a branch of a fruit-bearing tree into small pieces, and, putting a peculiar mark on each of them, spread them by chance over a white garment. Then either the priest of the State, or the head of the family, according to circumstances, took up three lots, one after another, and augured from the marks which they had with regard to futurity. Sometimes they would observe the cries and flight of birds, and they even watched the neighings of white horses, which were nourished at the public expense for this purpose.

With regard to their legislative assemblies, we are told that matters of minor importance were brought before the princes and discussed by them, but that when a great measure was to be passed, the whole

of the people deliberated on it—not, however, until it had been examined by the princes. They generally came into the council in armour. Silence was commanded by the priest, who had power to make any one obey. Then one of the kings or princes made a speech; and if the assembly were displeased, they expressed their disapprobation by shouting; but if pleased, they shook their spears.

There existed among them what was called a companionship, analogous, in some respects, to the clanship of the Celts. Every prince had a number of chosen young men, who were styled companions. These fought for him, and vied with each other in performing feats of valour that their prince might become more illustrious. The prince supported their companions, and whenever there was peace at home, and, consequently, a difficulty of maintaining so many strong young men, they led them to the assistance of other tribes then engaged in war, when they could easily live by plundering the enemy.

When the Germans were not at war, they either devoted themselves to hunting, or gave themselves to feasting and sleep, leaving the entire care of their houses to the women.

There were very few towns in Germany, and none at all in the most remote districts. They had, however, villages composed of dwellings which were separate from each other, and each of which was surrounded by a large patch of ground which the occupier had appropriated to himself. They also dug dens below the ground, where they stored up their corn, and to which they sometimes betook themselves in winter.

The only garment they had was a cloak covering the shoulders and back, and tied with a clasp, or thorn. They often spent whole days before the fire, altogether naked. The richer of them had a tight sort of dress, which was so close as to exhibit every limb of the body. They also wore the skins of wild beasts. The dress of the women was nearly the same, but the material was different, and their arms were bare.

Whenever they rose they bathed, generally in warm water, and then took their food. After this they went to their feasts or to their business. They would often continue drinking whole days, and great strifes would arise, which now and then terminated in murder. Yet it was when thus intoxicated that they talked of reconciliation with their enemies and of other important matters, believing that they would then be more likely to tell the truth than at any other time. The day after their debauch they deliberated on the subjects *which had been the topic of their talk the day before, and they gave*

their verdict on the strength of the revelations which had then been made.

Their food was simple—fruit, fresh venison and curds; and their drink was beer.

There was scarcely a class of slaves amongst them. Every one managed the affairs of his own house, so that there was no use of slaves. There was a class, however, of men whose masters demanded from them a certain quantity of corn.

One of the most remarkable features of the Germanic character was the respect which was paid to women. It was for them that they fought; they were the witnesses of their achievements; to them they brought their trophies. And sometimes when the Germans were giving way to the enemy, fresh courage was breathed into them by the urgent appeals of the women not to let them fall into captivity.

The women were late in marrying, and were remarkably chaste. Polygamy was very unusual, unless in the case of a few princes. It was the men that gave dowries to the women. The wives, both of rich and poor, nursed their own children, and set in order all the affairs of their household.

Little is told us with regard to the religion of the Germans. They worshipped Mercury and Mars, according to Tacitus; and we know it to be very probable that Mercury was Woden, and Mars Thor. They offered up human sacrifices to Mercury; and a man was slain by the Semnones, one of the most illustrious tribes, at the celebration of particular rites. They regarded it as inconsistent with the dignity of the gods to shut them up within walls, or to represent them in human form, and they worshipped that strange silence which acts so forcibly on the mind amid boundless forests.

About the second century great movements began to take place among the German tribes. What were the causes of this occurrence it is now impossible to say, but its effects occupy a great part of the history of the fourth and fifth centuries. Various tribes poured down on the Roman Empire, and soon gained the mastery in almost all the southern countries of Europe.

The most illustrious of the tribes which thus spread themselves were the Goths, who, in the third century before CHRIST, were on the coast of the Baltic, not far from the Vistula. Some of them settled in Mœsia, about A.D. 380, and were afterwards converted by Ulphilas, part of whose translation of the Bible into Mæso-Gothic is still extant.

A question has been raised as to whether all the Goths that once

occupied Scandinavia came in the same migration from the East. Some learned men have maintained that a second migration took place long after the first, of the Asi, under Odin, from Asgard. They say that Odin did not conquer the Goths settled in Scandinavia, but by religious charms and a powerful influence introduced a new worship and became ruler. This theory, however, does not seem to be tenable, for though there may be a few resemblances between the Eddaic and Buddhist mythology, these are not sufficient to warrant such an inference as is made in the face of the many remarkable differences which subsist between them. The Eddaic mythology is essentially the mythology of a northern nation accustomed to the sight of tremendous precipices and a wild country, and awed by the desolation of storms and the roaring of a boisterous ocean.

A still stranger theory has been put forth with regard to these Goths. They are supposed by some to have been strangers to Europe before the great southern movements, and to have come at that period from Great Tartary. The basis of this theory is a statement by M. Abel Remusat, that Chinese historians represent various tribes of Great Tartary as distinguished for their red hair and their blue eyes. It appeared to be favoured by some of the names of these Turkish tribes, such as Yueti, Khouti, Sai, who were supposed to be the Getæ, the Gothi, and the Sacæ. No other proof is adduced; no resemblance in customs or in language is mentioned.

The reader is familiar with the names of many of the Germanic tribes—the Vandals, the Langobards or Lombards, the Suevi, the Allemanni, the Saxons, the Franks, and the Frisians. Almost the only one of these northern nations whose possession of a foreign land affected its inhabitants were the Saxons. They dwelt originally on the banks of the Elbe, and were expert fishermen and pirates. So troublesome did they become to the Romans by their piracies that an expedition was sent out against them, and many of the Saxons were exhibited in the Amphitheatre, where they had to fight with wild beasts for the amusement of the Romans. Twenty-nine of the pirates preferred death by their own hands to such treatment. We know but little of the condition of the Saxons while they remained in Germany; but records as to their political condition, after their arrival in England, have come down to us. There was a general council amongst the Anglo-Saxons bearing the name of Wittenagemot, in which bishops and abbots took part. Some have regarded this assembly as the precursor of Parliament, and they have regarded the *wites*, or wise men, who principally composed it, as representatives of the people. The Saxons were divided into three ranks—the

nobles, the free, and the slaves. The name given to the nobles was *thanes*. The freemen could attain to the rank of *thanes*. By one of the laws of Athelstan, a merchant who had made three long sea voyages at his own expense became a *thane*. Even the freemen of the lower rank, who were called *ceorles*, and who cultivated the land of the *thanes*, might attain to a place amongst the nobility. The *slaves* were called *villains*, and, as was the case amongst the Germans, were not deprived of the protection of the law.

One of the great branches of the Germanic race was the Scandinavian or the Northmen. The Norse, as their language is called, differs so much from the other three dialects of Germany, that we are led to infer that the Northmen separated from the continental groups at an early period. So remarkable, indeed, is the difference, that some have inferred from it that the Scandinavians separated from the Germans before their migration from the East.

The original inhabitants of Scandinavia were, doubtless, the *Iotuns*, one of the Allophylian groups. These were driven out by the active tribes of the Germans, and were compelled to take refuge in the mountains, or in the northern regions. The country was cultivated by the new-comers; yet very barbarous tribes, living like wild beasts, were here and there spread over it. The name by which the ancients designated the place was in all probability *Thule*, which was said to be an island. The country became the seat of many tribes, that afterwards poured down in vast numbers on the fine regions of Southern Europe; and even the Danes are said to have come from it, though it is manifest that the islands Zealand, Monen, Laland, and Falster, were the original abodes of that nation.

The religion of the Scandinavians appears to have been nearly the same as that of Germany. They worshipped Thor, the god of thunder, and Oden, or Woden, into whose halls the brave departed were believed to go; and they had many gods and demons. They were also believers in one Supreme Being, of whom the later Edda, which seems to owe much to Christianity, thus speaks:—"The Author of everything that existeth; the Eternal, the Ancient, the Living and Awful Being; the Searcher into concealed things; the Being who never changeth, who liveth and governeth during the ages, directing everything which is high and everything which is low. He lives for ever. He made heaven and the earth and the air; He made man, and gave him a spirit which shall live even after the body shall have vanished. Then the just and the well-deserving shall dwell with him in a place called *Gimle*; but bad men shall go to *Hela*."

To this Supreme Being the Edda generally gives the name of

Odin. He is the principal god. Next to him is his wife Friga, who was considered as the goddess of love and pleasure. All the other deities were sprung from these. The god of heaven, according to the *Nilda*, united himself with the goddess of the earth, and from their conjunction sprang all the other gods.

Valhalla, or the Hall of Odin, was the place to which the brave went after death. It was filled with the favourites of Odin, who all died a violent death; and the man who allowed himself in this world to be cut off by disease was doomed to a state of punishment in the next. "The way in which the departed heroes pass their time in *Valhalla*," says Tytler, "is described in several places of the *Edda*. They have every day the pleasure of arming themselves, marshalling themselves in military order, engaging in battle, and being all cut to pieces; but when the stated hour of repast arrives, their bodies are reunited, and they return on horseback safe to the hall of banquet, where they feed heartily on the flesh of a boar, and drink beer out of the skulls of their enemies till they are in a state of intoxication. Odin sits by himself at a particular table. The heroes are served by the beautiful virgins, *Valkirie*, who officiate as their cupbearers; but the pleasures of love do not enter at all into the joys of this extraordinary paradise." The Scandinavians were stern fatalists, believing everything to be produced by the interposition of a god.

The physical features of the Germans have undergone a remarkable change. Very many of them are of a dark complexion and have black eyes. This is doubtless owing to the different aspect which the country now presents, and to the consequent climatic difference. Once it was almost entirely one large forest, of which there are now however, but a few relics. The Scandinavians, at least very many of them, still retain the fair complexion and blue eyes which characterised their ancestors.

SECTION IV.—THE CELTIC RACE.

Before the German race gained that superiority which renders them so illustrious in the history of the first centuries of the Christian era, the Celts held a wide dominion in the west of Europe. This fact, attested by historians, is confirmed by the discovery that tribes of the Celts were to be met with in Germany, Italy, Spain, and even Asia Minor. The Greeks had received intelligence of the southern coasts of Gaul before they had heard of the Celts themselves. The Ligurians then occupied the region. With them were

mixed the Iberians—one of the Allophylian tribes. When the inhabitants of Phocæa, a town in Asia Minor, were compelled to quit their city, they planted a colony in Marseilles. It was then that the Greeks found out that there was a nation behind the Ligurians who had reached a low degree of civilization. These were the Celts, who were even then known as possessing Bardic poetry, cultivating music, attending public assemblies, and practising hospitality. These Celts, situated near the Mediterranean, are supposed to be the original tribe from which sprung almost all the other Celtic nations. Other tribes of the Celts were remarkable in early ages for the degree of civilization at which they had arrived, such as the Veneti, who acquired a great name as shipbuilders.

For a long time the Greek geographers had very crude notions of Gaul. It was Cæsar who first made proper inquiries into the tribes that occupied the country. He informs us that all Gaul could be divided into three parts—Aquitania, Gallia, and the country of the Belgæ. It has been questioned whether the Belgæ were Celtic tribes. They held the region extending from the Seine to the Rhine, and were remarkable for their bravery, and at the same time fond of claiming a German origin. But it is manifest that only a few of the Belgic tribes were German, and that the general masses of the Belgæ used a language intelligible to the other Celts, and had also to a great extent the same customs and religion.

There were many Celtic tribes beyond the boundaries of Gaul. The most illustrious of them were the *Boii*, who wandered about from the source of the Danube to the centre of Germany. They do not appear to have migrated from Gaul, but to have had their original settlements on the banks of the Danube. Boiohemum, *Bohemia*, and Boioaria, *Bavaria*, are districts to which they have given their names.

From their seats in the Alps the Celts, at an early stage of Rome's history, poured down on Cisalpine Gaul, and spread themselves over the fine country on the banks of the Po. Some went even to Umbria, from which, however, they were finally exterminated by the Romans. Two migrations were said to have taken place of these Alpine Celts; one of these, under Brennus, forms a marked era in the history of Rome. The Gauls, in their devastating excursions, had advanced as far as Clusium, a city of Etruria, to which they laid siege. The Clusinians applied to Rome for protection, and the Romans accordingly haughtily demanded of the Gauls what right they had in Etruria. The Gauls replied that their right lay in their arms, and that all things belonged to the brave. An occurrence took place in

ors of the sallies, which led the Gauls to march directly to Rome. It was contrary to the law of nations for ambassadors to fight. This, however, the Roman ambassadors did, and one of them, Q. Fabius, was found in the act of stripping an opponent whom he had killed. The Gauls demanded reparation from the Romans, but being refused, they raised the siege of Clusium, and hurried against Rome. The Romans met them at the river Allia, but received a terrible defeat, one that was never afterwards forgotten. Many of the Romans fled to Veii, many were slain, and a few brought back the tidings to Rome. The citizens were in consternation. They did not know what to do. At last they resolved to betake themselves to the Capitol, a large building on the top of the Tarpeian Rock, and leave their houses to the Gauls. Many of the older men, however, wished to devote themselves for the sake of their country, and taking their station in the Forum, with their rods in their hands, awaited the arrival of the Gauls. But the Gauls, finding the gates wide open, suspected some trick. At length they entered. The reverend appearance of the aged Romans struck awe into the minds of the barbarians, and they were on the point of worshipping them. One of them, however, had the boldness to stroke the beard of Papirius, who, resenting the insult, struck the Gaul with his ivory rod. This became the signal for a general massacre, and the whole of the aged Romans were slain without mercy. The houses of the Romans were burned, or became a mass of ruins. The Capitol, however, was impregnable. At one time the Gauls had reached the parapet during the night. The whole of the Romans were asleep. But, fortunately, the cackling of some geese, sacred to Juno, awakened Manlius, who rushed forth and overthrew the foremost Gaul just as he reached the top of the wall. Famine now began to harass the Romans. At last they stipulated with the Gauls for their delivery, on the payment of a quantity of gold. Camillus, however, arrived in time to save the city, and with an army defeated the Gauls. This is the legendary account of the taking of Rome by the Gauls, as given by Livy, and there cannot be a doubt that the main facts of the narration are true. The Gauls of Brennus were exterminated in the battle with Camillus, if we are to believe the Roman historian, and so completely that not even a messenger remained to announce to the other Gauls the fate of his companions.

Britain also was colonized by the Celts. This statement is not derived from historical evidence; but most of the ancient writers were agreed that the Britains came from Gaul. They themselves, like most other nations, fancied that they were sprung from the soil.

Those in the south of England came from the land of the Belgæ, and were, in the time of Cæsar, more civilized than the Britons of the interior. The tribes, however, in Cornwall and Dorsetshire are supposed to have been Celts Proper. That the whole of the British tribes were Celtic, whether from Gaul or from the land of the Belgæ, is inferred from the names of towns that have been recorded. Tacitus imagined that the brownish faces and curly hair of the Silures, a brave nation in Wales, marked them out as Iberians; but Tacitus, no doubt, was wrong in his supposition, his mistake arising from a false notion which he had with regard to the relative positions of Spain and Britain.

That the modern Welsh are the descendants of the ancient Britons, and that the Welsh language represents that of the ancient British Celts, there seems no good reason for denying. The national appellation of the Welsh was Cymry, a name similar to the Cimbri, and not uncommon among Celtic tribes. The Celtic dialects are distinguishable into two classes—the Welsh with the Armorican and Cornish constituting one, and the Gaelic, which some have regarded as the ancient language of the British, with the Irish and Manx, constituting the other.

The origin of the Irish is uncertain. The ancient writers knew little more of Ireland than that it was a very barbarous country, and that the inhabitants were said to be cannibals. The name that was given to it was Ierne, but afterwards, in the third and fourth centuries of the Christian era, the Irish were called Scoti. Many Irish legends have been collected from their poets living between the fourth and tenth centuries, but so fabulous are they that they cannot in the least be depended on. They are filled with anachronisms, and contain the most curious jumble of names, garbled from sacred and profane history, or of names simply allegorical. The first legend reaches beyond the Flood. Another describes the Flood, and peoples Ireland with three men and fifty-three women, who, not finding admittance into the Ark, at the instigation of the Devil built a ship, which floated on until it reached Bantry Bay. Perhaps the most celebrated of these legends is that which attributes a Milesian origin to the Irish. Scota, as the story goes, the daughter of Pharaoh, and the wife of Moses, brought forth a son who was named Gaodhal. The Gaoidhil, or Gael, the people of Gaodhal, went to Scythia, whence they marched to Spain, under Mileadh, or Milesius. From Spain they drove out the Goths, but being overtaken by a famine they sent Ith (Corn) to Ireland with a number of men, who were able to speak in Gaelic with those who had previously colonized the island.

It is probable that the Irish came from England, and were the original inhabitants of England, but had been compelled to cross by a new migration from Gaul. This is far from certain, however; and there is this objection to the supposition, that the languages of the Welsh and Irish differ so much as almost to warrant the conclusion that they had been separate from each other before their migration from the East.

The inhabitants of Scotland were also Celts. The tribe of the Caledonians, whose original seat was in Inverness-shire, became so conspicuous for their bravery as to be remembered above all others; but they were originally but a single tribe. They are described by an ancient historian thus:—"The Mæatae dwell near the very wall which divides the island in two parts; the Caledonians are next to them. Both nations inhabit mountains very rugged and wanting water, and also desert fields full of marshes; they have neither castles nor cities; they live on milk and the produce of the chase, as well as on fruits; they never eat fish, of which there is a very great quantity. They dwell in tepts, without shoes, and naked, and have their wives in common, each one bringing up his own offspring. Their governments are, for the most part, popular; they are given to robbing on the highway; they fight in chariots; their horses are small and fleet; their infantry are as swift in running as hares in pitched battle. They bear hunger, and cold, and all kinds of hardships well, for they accustom themselves to it by immersing themselves in marshes, leaving only their heads above water, and by living in woods upon the bark and roots of trees." The historian mentions several habits which prevailed also amongst the other Celts of Britain and Gaul. The ancient writers always classed the Caledonians amongst the Britons, nor do they mention any difference between their languages. Tacitus fancied, from their red hair and their large size, that they were descended from the Germans; but the resemblance in physical features is the only reason he gives for his supposition. He does not mention that there was any similarity between the languages of the Caledonians and the Germans, which he certainly would have done had he found any, and he had ample opportunities of knowing. We cannot, therefore, hesitate to believe that the Caledonians were of Celtic origin.

A change took place in the north of Britain two or three centuries after the Christian era. The true British, who formerly occupied the midland of Scotland, betook themselves to the south, where they formed the kingdom of Strathclyde, the capital of which was Dumbarton. This kingdom lasted from the fourth to the tenth century. The

names of its princes and of its towns are Welsh, showing plainly that it was a Celtic tribe that was located there. Another kingdom of the Britons was also formed to the south of that of Strathclyde, in Cumberland and adjoining districts, called the kingdom of the Cumbrians. Many Welsh names, such as Carluel or Carlisle, and Penrith, still remain.

At this time we do not hear of the Caledonians. Whether they united with the Picts, or were exterminated by them, is not known. The Picts, however, as early as 296 A.D., had taken possession of the country. Whence they came is not known, though the almost unanimous declaration of historians is that they arrived from the north. They may have come from Denmark, where were the Cimbri, who were, in all probability, a Celtic tribe. At all events it is certain that the Welsh language prevailed long after the Picts had settled in Scotland. We have no remains of the Pictish dialect. It was, if not the same as that of the Caledonians, swallowed up by theirs. Near Kildrummy, in Aberdeenshire, are the remains of many huts which are said to be Pictish. Two of these are entire. The entrance is from an opening in the earth. In the inside they wind a little. They are formed by two walls of stones, about a yard and a half or two yards thick, and covered on the top by immense pieces of stone. The man who acted as our guide to these huts gave it as his opinion that two of the strongest horses in the parish would be required to take away some of the large stones on the roof. There appears to have been but one room, and nothing but the bare ground as the floor. We did not observe any chimney, though there might have been some such thing originally, but which may be now covered over with earth. The probability, however, is that these were mere protections from the cold of winter, and that the door served for window and chimney, as well as for its common purpose.

The Scots, there is no doubt, came from Ireland. Their language was the Gaelic, and it is remarked that some places in Scotland bore Gaelic names, while others had Welsh.

The Armorican language, or Bas Breton, is evidently a dialect of the ancient Celtic. It is now spoken by the inhabitants of Vannes, Quimper, Leon, and St. Brieux. These are descended from a colony of Britons who passed over to France about the end of the fourth century. An independent kingdom, under the name of Little Britain, was set up, which remained for two or three centuries. This at least seems to be the import of a tradition which has been handed down to us, very much embellished by the monks. So nearly related is the Bas Breton to the Welsh, that it cannot be

accounted for merely by supposing that the Armorican is a remnant of the ancient Celtic once spoken there ; and besides, we are informed that a Church of the Armoricans acknowledged to King Athelstan that they were exiles from Britain. Welsh clergymen often passed from Wales to Bretagne, and communication was kept up, long after the Angles had become masters of the South of England, and even now Welsh missionaries find it easy to accommodate their tongue to the ear of the people of Bretagne.

There was a tribe in Denmark whose name, Cimbri, is very like that of the Welsh Cymri. For various reasons it is believed that this tribe was Celtic. Their power was once extensive, but having, in a well-known migration, gone first into Celtic Gaul, and then through Noricum into Italy, they were defeated by the Romans, and after this sunk into insignificance. Most of the ancients thought they were Germans ; but this was a mere conjecture, arising from the locality in which they dwelt. They were described as being tall, and as having blue eyes. Many of their religious rites were performed by hoary priestesses, and were characterised by a barbarity and ferocity which were more allied to the Celtic than to the German character.

The Celts lived principally on flesh and milk. They also cultivated the soil, and had numerous herds of oxen and swine.

Their dress was peculiar. Niebuhr, describing the Gauls who attacked Rome, thus paints them—"Every wealthy Gaul adorned himself with gold : even when he appeared naked in battle he wore golden chains upon his arms, and golden rings around his neck. Their mantles, checkered and displaying all the colours of the rainbow, are still the picturesque costume of their kindred race the Highlanders, who have laid aside the braccæ of the ancient Gauls. Their great bodies, long shaggy yellow hair, uncouth features, made their appearance frightful : their figures, their savage courage, their immense numbers, the deafening noise of the numerous horns and trumpets in their armies, and the terrible devastation which followed their victories, paralysed with terror the nations whom they invaded."

We do not know very much of the religion of the Celts. Taranis, Teutates, and Hesus, are the names of three of their gods. Taranis, derived from Taran, thunder, appears to be the same as the Roman god Jupiter. Hesus is identified with Mars. A statue of this god was found underground in Paris, representing the god as a young man with a crown of boughs on him. Teutates is thought to be Mercury, the name evidently corresponding with Duw Taith, which means the god of travelling.

Their rites were very cruel. Human sacrifices were offered up to their gods, and that too in the most horrid manner. An image of vast size, sometimes sixty feet high, was constructed, whose members, plaited with twigs, were filled with human beings, and fire being set to the image, the individuals were thus cruelly burned in honour of the gods. It was criminals generally that were put into this machine, along with dogs and other animals. But when there was a scarcity of criminals, innocent persons were sacrificed. Lucan, a Roman poet who has celebrated the acts of Cæsar, has often than once referred to the Druids. In one passage he pictures vividly the dreadful cruelty practised by the Gauls in their religious rites. Near Marseilles, he informs us, "was a grove untouched by axe, enclosing a dark atmosphere with its closely-woven branches and cool shades, on which the sun never shone. This is never visited by the rural Pans, or by the grove-ruling Sylvens, or by the Nymphs; but here have been performed barbarous rites in honour of the gods; here are built altars; and every tree was dyed with human gore. And if we are to believe the ancient traditions, never did bird perch upon its branches, and never did wild beasts seek refuge in its retreats, nor ever blew the wind upon it, nor ever flashed amid its darkness the lightning shaken from black clouds. A deep, peculiar repulsiveness rested on its trees, bare of foliage. Many a stream from black fountains flowed through it, and the sorrowful images of the gods that were in it were never formed by art, and stood forth huge shapeless masses. The hoary moss that covered them was sufficient to strike awe into the on-looker; and the people trembled at deities figured in no common way. Even the circumstance that they knew not the gods whom they dreaded added to their terror. There was a report that its caverns often uttered a deep hollow sound, with a shaking of the earth; and that its yew-trees once and again have risen after their prostration; and that the fires of the wood, though not burning, have flashed forth; and that serpents have rolled their ample folds around the trees. The tribes do not venture within its awful limits, but yield it up to the gods. At midday, or when black night holds the sky, even the priest trembles to approach." *

The funerals of the Celtic warriors were splendid. The dead body was burned, the favourite animals and ornaments were cast into the fire, and not unfrequently the slaves of the warrior thus perished.

* Pharsal., Lib. iii. 399.

Friends, also, threw themselves on the pyre, in order that they might live with the departed in the future state.

They were altogether an unchaste nation compared with the Germans, and had very little sense of shame. There existed amongst them a class of slaves, or rather the great mass of the people were slaves, and obeyed the behests of the two higher orders, the knights and the Druids. The Druids were their priests, but they were also entrusted with secular power. They were the instructors of youth, and had power of life and death over the people. Whoever persisted in disobeying them was interdicted from human society, and was regarded as an outcast from all the privileges of man. They were exempted from military service, and had various privileges granted them. Their favourite doctrine was that souls do not perish, and by means of this doctrine they urged on their followers to fight bravely, as they would certainly be rewarded in another state. They also discussed among themselves the stars and their motions, the greatness of the universe, the nature of things, and the power of the immortal gods. They were wont to learn a vast number of verses, which very probably related to the history of the Gauls, or to the philosophical opinions of the ancestors of the Druids. These verses they would not commit to writing, but they taught them to all the young men who were admitted into the Druidical priesthood. This is Cæsar's account of the Druids. Other writers mention three classes—the Bards, who sang the praises of illustrious men; the Ouates, or Vates, who studied natural science; and the Druids, who gave themselves up to the investigation of ethics.

The Celts were of fair complexion, had yellow hair, and blue eyes. Their bodies were very large, and they were themselves ferocious, and easily excited to anger. They were, however, bold, yet when they were opposed with steadiness, and their impetuosity stopped, they exhibited great fickleness. They were also described as honest and docile.

The British Celts were taller and not so yellow-haired as the Gallic. They were more barbarous. Those on the south coast of England had partaken of the civilization of Gaul, but the inner tribes were of the rudest class of barbarians.

The Britons used bronze or iron rings as money, and thought it unlawful to taste hares, hens, and geese. They all painted themselves with woad, which gave them a blue colour, and, as they thought, made them look more terrible in battle. They were distinguished for the peculiar character of their charioteers, who frequently leapt from their chariots and fought on foot. Their steeds were small, but so

skillfully were they managed that they might be driven to the very edge of a precipice, and suddenly wheeled round.

Britain was, in the days of Cæsar, the head-quarters of Druidism, and we are told that those who wished to inquire into that religion went there for the purpose. The many Druidical remains confirm the statement of the Roman. The most remarkable of these is Stonehenge, which consists of two concentric circles of stones, of which the outer is 180 feet in diameter. The upright stones are joined, two and two, by stones laid across. The walk between the circles is 300 feet in circumference.

Druidical remains are found not only in England, but in many of the northern counties of Scotland. Generally there are seven or eight, or perhaps only two or three, large stones to mark the Druidical circle, but sometimes the remains are more complete. There is one in the neighbourhood of Inverness which resembles Stonehenge, though very much smaller. It is situated on a slight elevation, and is thinly covered with young oak trees. The spot commands a fine view of the surrounding scenery. There are still remnants of both the circles. The inner circle is almost complete, and at the west end is a large stone more than a yard broad, ten feet above the ground, and said to be ten feet below. Within the inner circle are several stones, which no doubt were used in the practice of their religious rites. Near the place an instrument, made of gold, was found several years ago, which is believed to have been employed in sacrifices. And on the other side of the river Ness was found a large chain of gold, which must have belonged to some of those chiefs who lived in the times of Druidical power.

SECTION V.—THE ITALIC NATIONS.

Italy is described as inhabited in early ages by a great number of petty tribes. Most of these were connected with each other, so that they can all be arranged into two divisions. The first comprehends one great Italic nation, of which the Latins or Romans were the most illustrious branch, and the other comprehends the Etruscans.

The origin of the city of Rome, as given in the common legends of the Roman historian, is well known. There are various editions of the same story, one of which we shall relate. Æneas, after the destruction of Troy, having, after many wanderings, reached Italy, according to the promise supernaturally given him by his father, succeeded, on the death of Latinus, to the Latian throne. His

descendants occupied for a long time Alba Longa, where was the seat of government. One of these had two sons, Numitor and Amulius. Numitor, on the death of his father, ought to have succeeded to the throne, but Amulius seized upon it, defeating his brother. And in order to make his throne secure, he cut off the male offspring of Numitor, and appointed Rhea Silvia, his only daughter, to be a vestal virgin, thus binding her to perpetual virginity. Rhea Silvia, notwithstanding the precautions of Amulius, became the mother of two children, Romulus and Remus, whose father was the god Mars. When this fact came to the ears of Amulius, he ordered the children to be thrown into the river Tiber. That river happened at the time to have overflowed its banks, so that the children were put into shallow water, and the river soon retired and left them on dry ground. A she-wolf suckled the infants, and a woodpecker brought food to them, until Larentia, the wife of Faustulus the shepherd, took notice of them. She brought them up, and they became shepherds, conspicuous for their daring and noble demeanour. Remus having been taken prisoner by the shepherds of Amulius, Romulus collected a band, attacked the king, and rescued his brother. Faustulus on this occasion informed them of their real origin; and so, freeing Numitor, they set him on the throne. But the brothers wished to build a city for themselves. In order to determine which of them should choose the situation, recourse was had to augury. Remus was the first to see the birds, but he saw six only, while Romulus saw twelve. The choice then of a site was given to Romulus. The walls now began to rise; and strict injunctions were given by Romulus to Celer, who had the management of the work, not to allow any one to leap over the walls or the ditch made with the ploughshare. Should any one dare to do so, he was to order him to be slain. Ignorant of this command, Remus began to despise the lowness of the wall, and to ask if any people could be safe within such; and, without delay, he leaped across it. Celer struck him with a spade that he held in his hands, and the blow proved fatal. Romulus openly refrained from tears, but in private he mourned over his lost brother in a most affectionate manner. The walls were completed, and a little town was formed.

This is only one account of the building of Rome. The legends do not agree as to how Remus was killed; and we are informed by some that the new town was made an asylum for thieves, robbers, and all kinds of criminals. The common date assigned to the event is 753 B.C. The whole narration is fabulous without doubt, and perhaps not a single historical fact can be gathered from it. It is

very probable that Rome existed before the date usually assigned to its foundation. The history of the early ages of Rome is so largely mixed with legends of a similar character, that it seems an endless chaos from which no truth can be educed. But Niebuhr has thrown a flood of light on the subject, and from the confusion has made palpable the political history of the Romans. And an instructive history, especially to Englishmen, is the history of Rome. We see in it two classes of people composing the community—the patricians and the plebeians. The equites, or knights, the third class, may scarcely be said to have had a political existence apart from the patricians. The plebeians, or poor class, appear at first almost entirely destitute of any important legal rights, and subject to whatever laws the aristocracy or patricians might see fit to impose. But step by step the plebeians gain upon the patricians, until in about 300 B.C. they might be said to have been on an equality. The essential distinction between the patricians and plebeians, before this date, depended upon birth and family connexions. Many of the plebeians, however, now became rich; and at the time at which we see the first trace of the decline of the Roman Empire, a new division of the people naturally took place into the richer and poorer classes. The distinctions of plebeian and patrician were for the most part done away with, and the rich, composed of patricians and plebeians, now began to use the poor as mere instruments of their wishes. This they did through the vast sums of money which they were able to scatter among the poor. The consequence of this course of conduct was, that the Roman Republic ultimately became a theatre in which a few very rich families fought for the supreme power while almost all the other Roman citizens were so poor as to be dependent on the State or on the largesses of the rich for support.

The portion of Roman literature which has come down to our times is extremely meagre. Before the works of which it is composed were produced, the Roman mind had been overcome by the refinement of Greece, its natural bent had been turned aside, and Roman poets and philosophers, instead of searching for poetry and philosophy in their Roman hearts and heads, went for them to Greece. The only great department of literature in which the Romans maintained their independence was that of history. Being pre-eminently actors of history, they were well qualified to write it, and, accordingly, we find that the histories of Livy and Tacitus can bear comparison with those of Herodotus and Thucydides.

Niebuhr has shown it to be very probable that the Romans possessed a national and characteristic literature long before the Greek

influence prevailed; and that illustrious historian has also supposed that one large portion of the legendary history of Rome formed the subject of a Roman Epic, equal, or at least not much inferior, to the "Iliad." However this may have been, we know for certain that long before the appearance of Titus Andronicus, in 240 B.C.—an epoch which is generally regarded as the date of the commencement of Roman literature—Rome had possessed her ballad-singers and poets; and fragments of these poetical productions may still be traced in the early portion of Livy's history.

As with Roman literature, so with Roman mythology. Jupiter, Juno, and almost all the other gods and goddesses, were borrowed from the Greeks; their characters are the same, the legends related of them are the same, and their own writers speak of them as the same, only the names are different. The Romans were quite lax in their adoption of gods, and they would willingly have ranked JESUS CHRIST among them had he not claimed the exclusive prerogative of Godhead. Almost the only deities of the early Romans of which we have any account are Janus, Anna Perenna, and Pales. Janus was a two-headed god, able to look in two directions. He kept the Celestial Gate, and it was customary to offer up frankincense and wine to him before approaching any other god. His name is connected with the month January. Various opinions were held with regard to Anna Perenna. The name Anna is Semitic, though it is possible that the Roman name may have accidentally coincided with the Eastern. Some regarded her as the sister of Dido, others thought her the moon, others that she was Io, and others that she was an old woman. The Romans held a festival in her honour. The common people then went forth into the fields, and they formed themselves here and there into drinking parties, every man having a partner. Some of them went into tents, but for the most part they remained in the open air; and they sang in jovial style the songs they had learned at the theatres, and accompanied their voices with suitable movements of their hands. And then laying aside their cups they danced at a rapid rate. When they came back they were permitted to see shows prepared for them. On the 21st of April, the day on which the Romans believed that their city was founded, was held a similar festival in honour of Pales, the goddess of shepherds. Various ceremonies were performed on the occasion. The blood of a horse and the ashes of a calf, and the empty stalk of a bean, were offerings on that day. The earth was sprinkled with water, and swept with rods. The sheep-stalls were decorated with branches of trees, and *garlands were suspended on the doors*. Sulphur, often used in puri-

sations, was burned, and sometimes thrown on the sheep. Various plants were also cast into the fire, and cakes of millet and baskets made of rushes were presented to the goddess. She also received other rural luxuries, such as milk. And the country people offered up prayers to her, drank milk and the purple must, and then leapt three times through a large fire, composed principally of heaps of crackling stubble.

The other Italian nation which we shall mention is the Etruscans. Whence they came is not known. Some have regarded them as of Celtic origin, others have maintained that they were the primitive inhabitants, and a third party has attempted to shew that they were a colony from Lydia. Perhaps this last opinion is supported by the best evidence. It is confirmed by the statements of ancient historians, and by a few resemblances which can be pointed out between the habits of the Etruscans and Lydians.

It is certain that the Etruscans had a literature of their own. No part of it, however, has reached us. Nevertheless, in the many Etruscan tombs and vases which still remain we can discern a little of their habits and thoughts. Upwards of two thousand years ago they were a flourishing nation, holding extensive sway in Italy, and communicating with Greece and some eastern countries. They reached a high degree of civilization, were renowned in some departments of art, and had a peculiar system of religion of their own.

The various remains of art show that they were a utilitarian nation, and that they employed their ingenuity in producing the luxuries of life, rather than in giving utterance to their feeling of the beautiful. The Etruscan vases which have reached our times have been divided into three classes—the Egyptian, the Etruscan, and the Grecian. Various scenes are pictured on them. Sometimes a chariot-race may be seen, sometimes a drinking party rioting in the most furious manner. And very frequently, especially on the Grecian ones, are pictured the many beautiful sketches which the poets of the War of Troy drew. Sometimes domestic scenes are met with, or funeral ceremonies; but it has been remarked that there is no painting of the marriage ceremony.

That the Etruscans were not unacquainted with the luxuries of life is evident from many pictures on the walls of the tombs. Feasts are painted, most of which were held in honour of the departed. The partakers generally recline on luxurious couches, and are seen quaffing the wine from the nicely-wrought cups. Chaplets encircle their brows, and a few chaplets hang on the top of the apartment. Women, also, partook of these feasts, and were treated with respect.

Generally there is a man, or even a woman, playing on the double flute, or on the lyre, and girls dance nimbly, and in fantastic windings and bendings of the body. Tame animals are often in the room, and tame birds also. They appear to have been fond of birds, for on almost every shrub which they have put into their paintings one or two birds are perched. Some of them were also fond of watching flowers, for we find an individual taking care of a plant which has grown up in a well-made pot.

Notwithstanding the luxury of the Etruscans, many of their pictures show that they were far from being devoid of affection. In one of the pictures that adorn the Etruscan Room of the British Museum is an interesting death-bed scene. An old man is lying on a couch. A young woman is beside him, drawing his hood over his eyes; a young man at the foot of the couch is covering the old man's feet with one hand, and with the other touches his head in token of grief. Behind him is a man apparently older, who makes more outrageous gestures, while another young man at the head of the couch, and beside a plant, is more moved inwardly, though the only apparent expression of it is the position of his right hand, which is upon his head.

The Etruscans had some strange notions with regard to the dead. They thought that Charun was the conductor of the souls of the dead to the gates of eternity. The Romans and Greeks had a ferryman of the name of Charon, who was believed to convey the thin shades over the river Styx to the infernal regions; but the Etruscan Charun had not to lead his charge over any river, for we always find them represented as setting out on horseback for the other world. Besides Charun, they had many other inferior religious beings, who occupied a prominent part in their mythological system. The principal of these were the genii, good and evil of both sexes, who presided at the birth of an individual, followed him through the whole of his life, and watched him in his departure for another world. "Sometimes," says Mr. Dennis, "a good and evil spirit seem contending for the possession of a soul—as where this is pursued by the malignant demon, and hurried away by the better genius. Sometimes they are acting in unison—as where they are harnessed to a car, and are driven by an old man, who may possibly represent the Minos or Rhadamanthus of the Etruscans. In another instance a similar pair of antagonist spirits are dragging a car on which sits a soul shrouded in a veil. We may conclude they are attending the soul to judgment—for such was their office, according to the belief of the ancients—in order that, when their charge was arraigned before

the infernal judge, they might confirm or contradict his pleadings, according to their truth or falsehood. When the good demons have anything in their hands, it is simply a rod, or wand; but the malignant ones have generally a heavy hammer, or mallet, as an emblem of their destructive character; and in some instances, probably after condemnation has been pronounced, they are represented with these instruments uplifted, threatening wretched souls, who are imploring mercy on their knees. In a somewhat similar scene a soul is in the power of two of these demons, when a good genius interposes and arrests one of the evil ones by the wing. In another scene the soul is represented as seizing the wing of the good genius, who is moving away from him. The same dark demons are, in more than one instance, mounting guard at a gateway, doubtless the gate of Orcus, which stands open by day and night. One of these figures is very striking, sitting at the gateway, resting on his mallet, his hair standing on end, and his finger raised, as if to indicate the entrance to some approaching soul."

The names of many of the principal Etruscan gods have been discovered. Memfra, Talna or Kupra, Tina, Turms, Turan, and Sethlans, are some of them. The Etruscans were especially famous for their system of augury. Even the Roman youths were sent, by the command of the Senate, to Etruria, in order that they might become acquainted with the art. The founder of it was Tages, of whose origin Cicero gives an account in his second book on Divination. "Tages," he remarks, "is said to have suddenly started forth into existence in the Tarquinian territory, when the earth was ploughed, and a furrow deeper than usual had been made, and also to have spoken to him who was ploughing. Now Tages, as the books of the Etruscans inform us, had the appearance of a boy, but was possessed of the wisdom of an old man. The ploughman was amazed at his appearance, and uttered a great shout. Then there was a great rush to the place, and the whole of Etruria in a short time was assembled in it. He then spoke many things to his numerous audience, who committed his words to writing. It was in that speech that all the rules for the proper performance of the duties of the haruspex (a peculiar kind of augur) were contained. This information," says Cicero, "we have obtained from the Etruscans themselves."

There is one pleasing feature of Etruscan life which must be noticed. It is the respect which they paid to woman. And this respect is the more striking, as the Greeks failed in it to an extraordinary degree. The Etruscan women were brought up at schools,

taught the different branches of an Etruscan liberal education, and became capable of writing books. They were admitted into the society of men, were allowed to partake of the feasts along with them, and had a share in many things from which they were excluded by the Greeks.

Many specimens of the Etruscan language have reached us, but as yet very little has been made of them. We cannot, therefore, to any great extent, compare the Etruscan with any other language. We know, however, that it does not resemble the Latin; and all that we can with certainty affirm of it is, that it belongs to the Indo-European group.

The physical features of the Etruscans were very peculiar, judging from the figures which have been discovered on their tombs. They are there represented as small fat men, of a very clumsy make, with large head, large eyes, and short thick arms.

The other tribes of Italy appear to have had very much the same physical characters as those which the present Italians display. These are of dark complexion, with dark eyes, and slender figures. Though they are a mixture of various tribes, the original Italic race, the Etruscans, the Pelasgians, the Gauls, and others, yet they now form one distinct nation, characterized by the same conformation of body, and other peculiarities.

SECTION VI.—THE GREEKS.

This extraordinary nation occupied a comparatively small portion of land in a corner of Europe, yet so wonderful were the efforts of its genius, so astonishing the perfection to which it arrived in everything intellectual, that it has been the theme of unbounded admiration in all ages. Poetry, philosophy, painting, sculpture, geometry, and many other arts and sciences, were cultivated, and within its small territory were born men who were to be the lights of the world in some of these departments. No adequate reasons can be assigned for the superiority which the Greeks exhibited over every nation, in the features of both their mind and body. They have, indeed, a beautiful sky, pure and well adapted for the preservation of pieces of sculpture, or for the exhibition of a living eloquence; and an Athenian could enjoy some of the richest scenes in the world from those hills which are not far distant from the city. The *Ægean*, studded with its numerous islands, and especially the Island of *Salamis*, would form a remarkably fine view from Mount *Hymettus* on a calm, clear evening.

But these objects are nearly the same as when Homer sang, or Demosthenes thundered forth his eloquence; yet the Greeks are now far behind many nations of the present day.

The original inhabitants of Greece were the Pelasgians, who, tradition says, were sprung from the earth. Their kingdom must have been of wider extent than the Grecian territory, as may be inferred from a speech put into the mouth of Pelasgus, the representative of the Pelasgi, in one of the dramatic compositions of Æschylus:—

" I

Of old earth-born Palæcthon am the son,
My name Pelasgus, ruler of this land;
And fathered with my name, the men who reap
Earth's fruits beneath my sway are called Pelasgi;
And all the land where Algos flows, and Strymon,
Toward the westerling sun, my sceptre holds.
My kingdom the Perræbians bound, and those
Beyond high Pindus, by Pæonia, and
The Dodonæan heights; the briny wave
Completes the circling line."

These Pelasgians remained unmixed for the longest time in Arcadia, an inland country, surrounded by mountains. There were some districts of Greece whose inhabitants were plainly not of Pelasgic origin, such as those of the Negropont. Thessaly appears to have been a Pelasgic country, and for a long time after the name of the Pelasgi had vanished there was a district in it called Pelasgiotis. In the course of time many colonists came to Greece, some from Egypt, and some from Thrace, but not so many as to form a considerable portion of the inhabitants. We observe that then, as in the days of Homer, the Greeks had no settled name, but were sometimes called by the name of one great tribe and sometimes by that of another. The name which the Greeks afterwards assumed was Hellenes, derived from a small district of Thessaly remarkable for its beautiful women. How this change took place we cannot ascertain, but it is almost certain that it was no external disturbance that caused it, but some internal strife for ascendancy amongst themselves.

The Greeks were remarkable for their fine figure, and their statues display a symmetry and beauty which, as we have seen already, have led some to imagine that nature could boast of nothing equal to them. They wore long hair, which was generally yellow or red, though some with dark hair were to be met with. They had generally blue eyes, and these were often large. The people of Greece have still the same characteristics.

The language of the Pelasgi was no doubt that of the Greeks. Its

fine flow, its wonderful versatility, and its beauty, have perhaps never been surpassed in any language. It appears, moreover, one of the most extraordinary languages, when we consider the length of time that it has existed. Modern Greek is still very like the ancient. A person well acquainted with the ancient will not find it difficult to master the modern.

It would be impossible to give a proper account of Grecian mythology here. Its fables and hidden meanings would require volumes for their full exposition. But we may remark that the names which are generally applied to the classic gods are Roman, and not Greek. The principal god of the Greeks was called Zeus, who is the Roman Jupiter; and the list of the deities comprehends the white-armed Hērā (Juno); Poseidon (Neptune), the earth-shaker, the earth-embracer; Aidoneus (Pluto), king of men below; the smile-loving or laughter-loving Aphrodite (Venus); crest-shaking, man-destroying Ares (Mars); the beardless Phœbus (Apollo); the blue-eyed Pallas Athene (Minerva); Artemis (Diana), delighting in arrows; and so on. It must also be remembered that the Grecian mythology went through various stages. The mythology of the older works, such as the "Iliad," differs from that of later poems in many respects. In the "Iliad" the gods and goddesses act now and then in a manner unworthy of mortals. In consequence of this feature even the most sublime passages, and such as would have been read with devout reverence by the Homeric Greeks, often appear ridiculous to us. What can be more absurd than to suppose that the gods fight with each other, and that too for the sake of men? And yet one of the grandest outbursts of the "Iliad" is a description of the mingling of the "blessed" gods in fight, when the father of gods and men thunders terribly, and Poseidon shakes the immense earth, and Aidoneus starts from his throne and screams through fear that the earth-shaking Poseidon should tear up and reveal to mortals and immortals his horrid, dank, and god-hated domains. And yet there are passages in some of the writers which indicate higher and better sentiments. In "Æschylus" we meet with the following address to Zeus, or Jove, who was regarded by the Greeks as *the* supreme being:—

"Jove, or what other name
The god that reigns supreme delights to claim,
Him I invoke; him of all powers that be,
Alone I find,
Who from this bootless load of doubt can free
My labouring mind.
For Jove doth teach men wisdom, sternly wins

To virtue by the tutoring of their sins;
 Yea, drops of torturing recollection chill
 The sleeper's heart; 'gainst man's rebellious will
 Jove works the wise remorse;
 Dread powers on awful seats enthroned, compel
 Our hearts with gracious force.*

English poetry has borrowed much from classic mythology, but it has frequently failed to catch the pure Greek spirit, having received its inspiration from Latin instead of Greek sources. This was especially the case with the poets of the last century; and it is well known that Pope translated the "Iliad" from a Latin version.

The Thracian race, it is probable, was very nearly allied to the Pelasgic, for we find in early ages that an intimate connexion subsisted between the Thracians and the Greeks. Many of the early bards are said to have come from Thrace, such as Orpheus and Linus; and we know, from some Macedonian words that have come down to us, that the language was not unlike that of the Greeks.

The principal nations that composed the Thracian race were the Thracians Proper, the Getæ or Dacians, the Macedonians, and the Thessalians. There is reason to believe that they came from Asia Minor.

The descendants of the Thracians are the Wallachs, who inhabit Wallachia, Moldavia, and parts of Macedonia and Thessaly. In these countries Roman colonists had settled, and their language so far prevailed as to become the one generally spoken. The Wallachian dialect is now, in consequence, a rude mixture of a barbarous Latin with Slavonian, Greek, Turkish, and Gothic.

Their physical features are very distinct. They are below the middle size and of slender make. They have black eyes and long black hair. They are said to resemble the Thracians sculptured in Trajan's pillar.

The Illyrian race was distinct from the Thracian. There were various nations of the Illyrians. Perhaps the most remarkable of these was the Liburnians. They employed very light boats, and were notorious for their piracies. They were governed by queens. The Illyrians themselves, properly so called, were but a small tribe, but how the name came to be generally used is not known.

To the south of the Illyrians were the Epirots, who were not Pelasgi, but, in all probability, were connected with the Italians on the other side of the Adriatic. There were many tribes of them, of

* Blackie's *Æschylus*, vol. i., p. 20.

whom the most illustrious were the Chaones and the Molossi. The Molossians gained considerable importance as possessing the celebrated oracle of Jupiter at Dodona.

Though the Epirots and the Illyrians formed two distinct nations, their descendants, the Albanians, form but one. It is probable that the more powerful tribes of Illyricum came down on the Epirots, and conquering, soon made them disappear. The Albanians are a strong tall race of mountaineers, hardy and active. They lead a very laborious life, both men and women, and live on simple food. They are devoted to the Greek Church, and have a complete abhorrence of Turkish dominion.

Their language has been accurately examined, and it has been shown that the Albanians belong to the Indo-European group, but not more allied to the Greek and Latin races than to the Germanic or Celtic.

Some of the tribes are said to be remarkable for the prevalence of flaxen hair and blue eyes. Byron has described them both in verse and in prose. In "Childe Harold" he writes—

"Fierce are Albania's children, yet they lack
Not virtues, were those virtues more mature.
Where is the foe that ever saw their back?
Who can so well the toil of war endure?
Their native fastnesses not more secure
Than they in doubtful time of troublous need.
Their wrath, how deadly! but their friendship sure,
When gratitude or valour bids them bleed—
Unshaken, rushing on where'er their chief may lead."

And in a note to the same canto he remarks: "The Arnauts or Albanese struck me forcibly, by their resemblance to the Highlanders of Scotland in dress, figure, and manner of living. Their very mountains seemed Caledonian, with a kinder climate. The kilt, though white—the spare, active form; their dialect, Celtic in its sound, and their hardy habits, all carried me back to Morven. No nation are so detested and dreaded by their neighbours as the Albanese; the Greeks hardly regard them as Christians, or the Turks as Moslems; and in fact they are a mixture of both, and sometimes neither. Their habits are predatory—all are armed; and the redshawled Arnauts, the Montenegrins, the Chimariots, and the Gegdes, are treacherous; the others differ somewhat in garb, and essentially in character." "The Albanians in general (I do not mean the cultivators of the earth in the provinces, who have also that appellation, but the mountaineers) have a fine cast of countenance; and the most beautiful women I ever beheld, in stature and in features, we

saw *levelling* the *road* broken down by the torrents between Delvinachi and Libochabo. Their manner of walking is truly theatrical; but this strut is probably the effect of the *capote*, or cloak, depending from one shoulder. Their long hair reminds you of the Spartans, and their courage in desultory warfare is unquestionable. Though they have some cavalry amongst the Gegdes, I never saw a good Arnaout horseman; my own preferred the English saddles, which, however, they could never keep. But on foot they are not to be subdued by fatigue."

II.—THE ALLOPHYLIAN TRIBES OF EUROPE.

SECTION I.—THE NORTHERN ALLOPHYLIANS.

The first Allophylian group occupying the north of Europe comprehends the Lappes, Finns, Tschudes, and Ugrians. These are more stupid and dull, on the whole, than the Indo-European tribes. There is no name that embraces all the nations composing this group. Some have called them after one tribe, while others have called them after another. Iotuns was the appellation which the Northmen gave to the northern nations that opposed them, and Iotunheim was what they termed the abode of the Iotuns.

The Finns are mentioned by Tacitus. They were then situated to the south of the Baltic. They are described as being in the most barbarous condition, poor and fierce, with no arms, houses, or horses. They lived on vegetables, were clothed with skins, and slept on the ground. Wherever they went they were accompanied by the women, who joined in the chase. About the end of the thirteenth century they were conquered by the Swedes, who found them to be an agricultural people. They knew nothing of the art of writing, yet they appear to have had sagas, or traditional poems, a collection of which was made by the Swedish missionaries.

The Finnish language has no word of its own for king, ruler, or magistrate of any kind. We may therefore infer that there were none such among them. In the same way we learn that almost the only trades which they practised were those of weaver and smith. The language is replete with terms relating to agriculture and agricultural implements. They also used several metals, such as steel, copper, and silver, but were ignorant of gold and tin. They had words for buying and selling, and there was a word used for money, which still signifies hide in the Lapponic language. They were fond

of drink. They had no wine, but beer and such-like. The women were in a state of great degradation. They were sold to their husbands, who treated them as a kind of superior slaves.

The Finns had religious songs, which they named *runot*. Some of these are extant. The oldest of them are incantation odes, which the Finnish magicians were wont to sing in the practice of their profession. They were given to Fetichism.* Anything that came in their way they worshipped, and retained their particular gods according to their fancy. They also adored the sun, moon, and stars, and stones, mountains, fountains, and the ocean.

One of the most illustrious of their gods was *Väinämöinen*, who, along with *Ilmarinen*, the god of air, was said to be the cause of thunder. He was the inventor of music, and taught the Finns many useful arts.

The Finns had likewise goddesses and many inferior deities, some of them good and some of them bad. They revered the *Maahiset*—little men dwelling under the earth, to whom they made offerings when they baked bread or brewed beer—and the *Kapeet*, who by taking hold of the moon caused eclipses.

The Finns held that there was a future state, very much resembling the present. They had no figures of their gods, because they were not able to make them. For the same reason there was no temple. Nor had they any order of priests, but there were amongst them all kinds of magicians, astrologers, and soothsayers, who were consulted in every emergency. They had also several feasts in honour of their gods, which were accompanied with various kinds of amusement, principally bodily exercises.

The Finns are described as having long yellow hair and blue eyes. This description does not appear to be applicable to all of them. They are not fond of meeting with strangers, but when once a communication is commenced they are hospitable. They are passionate and wilful, not fond of novelties, and contented in their ignorance. They are very persevering; and often provide themselves with costly silver vessels as ornaments of the house. This is the case even with the poorest. The Northern Finlanders are said to be more cunning than the others.

* Fetichism, sometimes written Feticism or Fetissism, is derived either from a Portuguese word *fetisso*, denoting a block adored as an idol, or from *fetizzeira*, an enchantress. A Fetichist worships anything that attracts his fancy—stones, blocks, weapons, and all sorts of charms—and he changes his fetich whenever he likes. There are private and public fetishes.

The Lappes are a ruder and more barbarous tribe than the Finns. There is good reason for believing that these two were originally but one nation. Some have, however, maintained that they are distinct from each other, basing their opinion on the different physical aspects which they present, and the considerable dissimilarity that exists between the Finnish and Lapponic languages.

The religion of the Lappes was not so complex as that of the Finns. There was nothing in it beyond the rudest and simplest notions; and they seem never to have attained much loftier ideas than those of Fetishism. Three of their gods are mentioned, Jubmel, Parkel, and Tiermes. Jubmel was the author of good, Parkel of evil, and Tiermes partakes of the natures of both.

They had an indistinct idea of a future state; and they believed that the ghosts of those who died remained for a time on earth. They sacrificed reindeers, cats, dogs, and other animals, and kept festivals in honour of their gods.

The Lappes have long been famous for their jugglers and magicians. These are held in high esteem by many of the Finns, who visit them in critical circumstances. There are, also, a number of jugglers amongst the Finns themselves, who pretend to the same power over all elements that is claimed by the Lapponic sages, but they do not possess so high a reputation.

The Lappes have small bodies, with black short straight hair and black eyes. These characters, however, are not found in all Lapponic tribes. The difference between the Lappes and the Finns is ascribed to their difference in habits, and the degree of their cultivation. The Finns are accustomed to warm baths, and are well protected from the retarding influences of their cold country, while the Lappes are exposed to all inclemencies, and are, consequently, stunted in their growth. They have thick beards, large hollow eyes, and wide mouths. They are remarkably swift in running, good leapers, and strong.

The Esthians, or Esthonians, are more nearly related to the Finns than to the Lappes, and have many customs in common. Their physical characters differ. Their hair is generally yellow, but sometimes black hair and a brownish skin are to be seen. They are of slender make. They are neither strong nor active, and their temperament is generally melancholic. They have not much curiosity; but when once induced to learn, though slow, they make sure progress, and can overcome, by their perseverance, the greatest difficulties.

The tribes in the north of Russia received the name of Tschudes,

or barbarians, from the Slavonians, who drove them from a more southerly situation than that which they now occupy. Some of the Tschudes are found in the Waldai Hills, but their principal districts lie on the banks of the Dwina and the Petchora.

The Permians and Syrjœni, which belong to the Tschudish, are remarkable for their early civilization. In the sixth century they carried on a commerce with many tribes of the East, which they continued to keep up during the middle ages. They resemble in their habits the Russian peasantry. They live mostly in villages, and are Christians of the Greek Church.

The Tschudish Wotiaks contain several tribes that are still heathen. They are generally poor, and live by the chase. They are strong-bodied, and have red hair. Jumar is the principal god of the heathen Wotiaks, who also offer sacrifices, have priests called Toma, and observe festivals in honour of their gods.

The Bulgarian branch of the Tschudish race occupies the district about the middle of the Wolga. Some of them do not differ much from the Russians, except in complexion. They worship the heavens, and offer up sacrifices to Jumi-Shipas. Others are still addicted to heathen superstitions. Some of them have long black hair, but by far the greater number have it light red.

In the north-east of Russia, and in many parts of Siberia, dwell the Ugrians or Uralian Finns, of which the Magyars are the most remarkable offshoot. Though of the same stock as the degraded Wogouls and Ostiaks, they have risen to a high degree of civilization and intelligence. Along with their intellectual and moral advancement has come a change in their physical features. When they entered the regions of the Lower Danube, in the ninth century of the Christian era, they had all the characteristics of the wandering tribes to whom they are related. They are now a handsome people, with the features peculiar to the Indo-European group, and are remarkable for their energy and activity. That they belong to the same stock as the Finns and Wogouls, and others of the same race, is manifest from a comparison between the Hungarian and the other Finnish languages, while at the same time their descent into the southern nations of Europe is attested by historians. The history of this brave people has been written oftener than once, and not long ago the British press teemed with accounts of them, when they attracted the eyes and gained the admiration of Europe by their bravery.

SECTION II.—THE WESTERN ALLOPHYLIANS.

The other Allophylian race in Europe was the Euskaldunac, including all those who spoke the Euskarian language. Their principal seat was in Spain, though there were some of them in the south of France, where the Basque, a dialect of the Euskarian, is still spoken. Besides the Euskaldunes, there were many tribes of Celts in Spain, and at a later period of history these became mixed with the Euskaldunes, and were called Celtiberians. The name which the classic writers give to the country of the Euskaldunes which lay on the east of Spain was Iberia, and the Euskaldunes were called Iberians. The most illustrious of the true Iberian race were the Turdetanians, Turdulians, and Lusitanians.

The south of Spain from the Guadiana to La Mancha, a very fertile region, was the principal part of the possessions of the Turdetanians. They carried on a very extensive commerce. Their chief exports were oil, corn, gold, and silver. They had many flourishing cities, and were more civilized than any other nation in Spain. They also could boast of many learned men amongst them, and had national verses in which their history and laws were recorded.

The Lusitanians extended from the ocean to the Tagus, and were surrounded on all sides by Celtic nations, who often mixed with them. They were a lawless people, and given to robbery, cutting off the right hand of those whom they took captive. They long resisted the invading forces of the Romans.

There were three parts of Spain in which the Celts settled, and became in some measure blended with the Iberians. By far the most distinguished of these Spanish Celts were the Celtiberians, whose name implies their mixture with the Iberians. In some of their religious practices and habits they agreed with the Iberians, in others with the Celts. Like the Britons, their favourite drink was made of honey, and they were wont to leap from their horses in order to fight their enemies on foot.

The country which the Celtiberians occupied was very wide, stretching over the middle parts of Spain, and including the greater part of Aragon and Castile, and reaching to the Douro. It was difficult to cultivate; yet the people were rich, and possessed of many towns of considerable importance. They were a very wild and rude people, yet brave and obstinate. They long resisted the Romans when they were headed by Viriathus, who displayed great skill and

courage. They had a celebrated herd of very fleet horses, whose colour changed on their removal to the maritime parts of Spain.

The language of the Euskaldunes is unique. It has no resemblance to any Indo-European speech, unless in a very few roots. It is more like the language of the Iotûns, or Aborigines of the north of Europe; yet the differences are far greater than the resemblances. The Euskarian dialect is most like the languages of the North Americans.

CHAPTER II.

THE NATIONS OF ASIA.

ASIA, with its seventeen-and-a-half millions of square miles, covers an area four times the extent of Europe. The surface of this immense continent presents every variety of aspect and of climate, ranging as it does from 1 deg. 20 min. to 78 deg. north latitude, and from 26 deg. to 190 deg. east longitude. Its physical characteristics are on a vast scale. Its mountains, table lands, and plains, are unequalled in the world. But its greatest interest is derived from the fact that it contains the cradle of the human race—that it is the mother-country of the world—and that all the other nations may be regarded as Asiatic colonies. Here, too, both truth and falsehood have had their greatest developments.

SECTION I.—THE PERSIANS.

According to one of the sacred books of the Persians, there has been from eternity a series of cycles of immense duration, during which different races of beings have existed on the earth. At the close of the cycle which preceded the present, there was but one being left, Mahabad, who was to be the progenitor of the new race. He taught mankind many of the arts, and spread happiness among his subjects. He was succeeded in the government of the human race by thirteen descendants. The reigns of these primitive kings constitute the golden age of the Persians. After the death of the last of these kings, the world became a wreck; murder and ruin were on every side, and terrible misery and destruction fell upon the race. After several alternations of good and evil in the same way, Kayomurz was created—the first of the present race of mankind. He founded a line of kings called Paishdadians, or Distributors of Justice, whose exploits have been a favourite theme with the Persian poets. The Paishdadian dynasty reigned 2,450 years, and was succeeded by the Kayanian.

This account of the early history of Persia is obviously entirely fabulous. Nor can we trust the Persian account of the Kayanian dynasty, though there seems to be in it an indistinct glimmering of truth. The principal authorities on the early history of Persia are the Greek historians, some of whom travelled into that country. From their narrations we infer that the Persians were for a long time a pastoral tribe of no importance. The revolution effected by Cyrus the Great altered their position. Under him they spread their conquests far and wide, the Persian and Median kingdoms were united, and the Persian name was feared and honoured by the surrounding, and even distant, nations. After this period we read frequently of them in the history of Greece. The expeditions of Darius and Xerxes, and the many intrigues which the Persian satraps carried on with some of the Greek states, are well known. Alexander the Great, in the fatal battle of Arbela, overthrew the Persian government; and for upwards of fifteen years after his death the country was the scene of war, until Seleucus obtained permanent possession of the throne. His descendants remained in power until 250 B.C., when Arsaces, a Parthian noble, overturned the Macedonians and became the founder of a long and illustrious line of kings. The Parthians rose to great eminence, defied the utmost power of the Romans, and defeated some of the most famous Roman generals. 'The Parthians,' says the Baron Saint Martin, "a nation of mounted warriors, sheathed in complete steel, and possessed of a race of horses equally remarkable for speed and endurance, overran their feebler Persian neighbours almost without opposition, and erected themselves into a true military aristocracy, while the conquered were degraded into a mere herd of slaves. The invaders thus became the feudal lords of the vanquished nation, or rather the nation itself; for the rest attached to the soil remained serfs in all the force of the term. Thus, every arrangement of the feudal system may be found in the scheme of the Arsacidan government, the same usages and institutions, and even the same dignities and officers. A constable is discovered commanding their armies, marquesses defending the frontiers, barons and feudal lords of all descriptions, knights and men-at-arms, the same limited number of the noble and free, the same multitude of vassals and slaves. The Parthian cavaliers, sheathed man and horse in armour, may well represent the knights of the west. Like them we find them forming the strength of the army, like them bearing everything down before them, while the infantry was condemned and despised."

For five centuries the Parthians continued to rule Persia. They

were succeeded by the Sassanian dynasty, the members of which are noticed with tolerable accuracy by the Persian writers. The Sassanians were a powerful line of kings, and held a wide extent of possessions. The history of Persia after their downfall assumes a completely eastern aspect. Cruel and deceitful heartlessness, and, occasionally, noble and unexpected generosity, characterise the monarchs. Plots become frequent, and revolutions often take place. The rise of the Mahommedan religion, the invasion and conquest of Persia by Tschingghis-Khan, and the reign of the great Timur, are among the most remarkable occurrences after the fall of the Sassanians. Fraser gives the following account of Timur:—"With his own hands he placed on his head the crown of gold, and girt on the imperial cincture: yet, while the princes and nobles showered upon him gold and jewels, and hailed him as Lord of the Age, and Conqueror of the World, Timur, with a modesty, the offspring of prudence as much as of humility, declined these titles, contenting himself with the simple appellation of Ameer—noble, or chief—by which to this day he is generally known in the East. His patience and perseverance during this struggle were not less conspicuous than his courage and sagacity in managing the discordant materials of his power, and in seizing every opportunity for increasing it. 'I once,' says Timur, in his 'Institutes,' 'was forced to take shelter from my enemies in a ruined building, where I sat alone for many hours. To divert my mind from my hopeless condition, I fixed my observation upon an ant that was carrying a grain of corn larger than itself up a high wall. I numbered the efforts it made to accomplish this object; the grain fell sixty-nine times to the ground, and the seventieth time it reached the top of the wall. The sight gave me courage at the moment, and I never forgot the lesson it conveyed.'"

The Persian government is, and has always been, that of an absolute monarchy. The king has power over all his subjects, and his commands, whatever they be, must be obeyed by all. He is also the administrator of justice, and he has to exercise considerable care in the performance of his duties, since revolutions are no uncommon occurrences.

All that remains of the religion of the ancient Persians is found in the Zendavesta, or among the Guebres of Persia, or among the Parsees of India. There were twenty-one nosks or books in the Zendavesta, but there is only one extant, called the "Vendidad," and believed to be the twentieth. The Zendavesta was written by Zoroaster, the great Persian prophet. When this illustrious person lived is not known. Some have asserted that his great work is of

comparatively modern date, while others have claimed for it a very high antiquity. The most common opinion is that he lived in the reign of Darius Hystaspes, and one writer, holding this view, fixes the date of his birth at 589 B.C.

The one Almighty Being mentioned in the Zendavesta is Time without bounds, Uncreated Time. Zerouane Akerene, as Time is called, originated two other beings, the one the author of every good, the other the author of all evil. To the former the name of Ormuzd is given. He is the principle of light, just, and the very image of the Almighty, the first of all created beings. Ahriman, as the other is designated, is the great opponent of Ormuzd. He hates justice and goodness. "He is alone," says Ormuzd of his rival in the Zendavesta, "wicked, impure, accursed. He has long knees, a long tongue, and is void of good."

In order to remedy the disasters which flowed from the war between Ormuzd and Ahriman, the Almighty commanded Ormuzd to create the universe. Ormuzd pronounced the word, or Honover, and the universe began. It was to last 12,000 years, and this period was to be divided into four cycles.

In the first cycle Ormuzd was sole ruler. He then created the Ferouers, the spiritual prototypes of all beings on earth. After these he created the visible world, and on the earth he raised the great mountain Albordj, on the top of which he fixed his own habitation. At the beginning of the second cycle, the sun, moon, and stars, were created by Ormuzd in preparation for the war that was to take place between him and Ahriman. Ahriman, having created a vast number of evil beings, attempted to attack Ormuzd; but, dazzled by the splendour of his adversary, he fell floundering into his native abyss of darkness, and lay supine for other three thousand years. Ormuzd meanwhile created six Amschaspands, who were entrusted with the guardianship of all earthly things. One had under his protection the animal creation; a second scattered the blessings of running streams; a third took care of plants and trees; a fourth is the spirit of the metal and the mine; a fifth is a female guardian of the earth; and a sixth is the genius of fire and light. Fire and light were held in especial reverence by the Persians; and this is the case still with the Guebres and Parsees. In the Zendavesta Ardibehesht, the sixth Amschaspand thus commissions Zoroaster—"Servant of the Most High, speak to the royal Gushtasp for me. Say that to thee I have committed all fires. Ordain the Mobuds, the Dustoors, and Herboods, to preserve them, and neither to extinguish them in the water nor in the earth: bid them erect in every city a

temple of fire, and celebrate, in honour of that element, the feasts ordained by law. The brilliancy of fire is from God, and what is more beautiful than that element? It requires only wood and odours. Let the young and the old give these, and their prayers shall be heard. I transfer it to thee as I received it from God. Those who do not fulfil my words shall go to the infernal regions."

In the process of time the Primitive Bull was created. This Bull, the principle of all good, was an object of great dread to Ahriman. Determined to make a bold attempt, he ascended from his infernal abode in the form of a huge serpent, and brought wide-spread desolation on the earth. The sacred bull was fatally wounded by his Devs, or evil spirits, and his success seemed complete. Soon, however, there sprang from the right shoulder of the animal Kayomurz, the first man. He was pure and intelligent. Ahriman, however, was too powerful for him, so that after an existence of thirty years Kayomurz was destroyed. But from his juices sprang up a tree which bore two human beings, Meshia and Meshiane. These were perfectly pure at their origin, but they did not long remain so, the woman being the first to worship the evil spirits of Ahriman. The world was then infested with the agents of Ahriman, and the sin of the human race became greater and greater. But the proper destiny of man is to become like Ormuzd. For the attainment of this end the law was given to Zoroaster. After many struggles between good and evil, there will be a resurrection of the dead, and then the good and bad will be separated; yet not for ever. The bad, after having been purified with fire, shall be admitted into the regions of light; and Ahriman, no longer a hater of the good and the true, shall be subject to Ormuzd. Such was the ancient faith of Persia.

The Guebres are the only inhabitants of Persia who still retain the religion of the early Persians. Many of their rites are the same; they obey strictly the laws which we have noticed as given by Ardibehesht to Zoroaster, and their ceremonial observances are similar. The great body of the Persians are now Mohammedans. There are different sects amongst them, however, and there is a peculiar class of religionists who sometimes profess Mohammedanism, but who, for the most part, do not belong to that religion; they are the Suffees. The doctrines believed by them have been concisely stated by Fraser:—"The Almighty Creator of the Universe, say they, is diffused throughout creation. The essence of his divinity, emanating from him continually as rays from the sun, vivifies all nature, and are as continually reabsorbed. They believe the souls of men to be the scintillations of this

essence—of God, not from God, and, therefore, of an equality with Him. They represent themselves as constantly engaged in searching after truth, and admiring the perfections of the deity. An ardent but mystical love of the Creator, which frequently breaks forth in the most extravagant manner, and towards the most extraordinary objects, in which they fancy the divine image to be reflected, is the soul of their creed, and reunion with Him their ultimate object—to have ‘the corporeal veil removed, when the emancipated soul will mix again with the glorious essence from which it has been separated but not divided.’ ”

Of the customs of the ancient Persians we learn a little from the Greek writers. They are represented as regarding it as the basest thing possible to tell a lie. They were exceedingly temperate in their food, and despised the man of luxury. They also had a complicated plan of training the young for serving their country, and they arranged the whole population into different classes, according to age, and assigned particular duties to each class. They are said to have been handsome, and some of the ancient writers praise the beauty and form of the Persian women.

The ruins of Persepolis attest the progress they made in architecture. The inscriptions found there were written in the arrow-headed character.

The present inhabitants of Persia are composed of people from various quarters of Asia. The native Persians are called Tajiks, while those of a different origin are generally styled Iliyahs, though some of the Iliyahs are, without doubt, genuine Persians. There are also the Kurds and the Affghans, both of which tribes are closely connected with the Persian race.

The Persians are still a handsome people. Prichard remarks of the Tajiks that they are well known “as a remarkably handsome people, with regular features, long oval faces, black, long, and well-marked eyebrows, and large black eyes, which their poets compare to the eyes of the gazelle, a feature which, among the Orientals, is esteemed the greatest constituent of beauty.”

The women of the better ranks are described by a traveller as being often exceedingly fair, of good complexions, generally full-formed, and handsome. In many instances their eyes are large, black, and languishing, their lips rich and red, setting off teeth naturally even and white. But they disfigure their proper charms by painting their faces of various colours, of which white and crimson are the least offensive. Constant smoking spoils their mouths and teeth. A fine

head of hair is reckoned among the most indispensable of female ornaments; and when nature or accident has deprived them of this, the Persian beauties supply the defect by wearing wigs.

The Kurds are said to be very strong, with broad shoulders, dark complexions, black hair, and small eyes. They are passionately fond of dancing. There are two classes of them, the peasants, or labouring Kurds, and the warrior Kurds. The warrior Kurds are superior to the labouring, and exercise great cruelty towards them.

The Yezidis.—Nearly connected with the Kurds, and using the same language, are the Yezidis, or Devil-Worshippers, of whom various reports have been given by travellers. They have been stigmatised as guilty of the wildest orgies, and as holding the basest superstitions. Layard, the last traveller who has visited them, has vindicated their character, and given us a much more accurate and full account of them than we had before. He informs us that they have been long subject to persecution from Mohammedans and Christians, and that they have been often reduced to great misery and desolation. He had an opportunity of witnessing the festivals of which such evil reports had been brought by travellers. "As night advanced," he says, "those who had assembled—they must now have amounted to nearly five thousand persons—lighted torches, which they carried with them as they wandered through the forest. The effect was magical; the varied groups could be faintly distinguished through the darkness; men hurrying to and fro; women, with their children, seated on the house-tops; and crowds gathering round the pedlars, who exposed their wares for sale in the court-yard. Thousands of lights were reflected in the fountains and streams, glimmered amongst the foliage of the trees, and danced in the distance. As I was gazing on this extraordinary scene, the hum of human voices was suddenly hushed, and a strain, solemn and melancholy, arose from the valley. It resembled some majestic chant which, years before, I had listened to in the cathedral of a distant land. Music so pathetic and so sweet I had never before heard in the East. The voices of men and women were blended in harmony with the soft notes of many flutes. At measured intervals the song was broken by the loud clash of cymbals and tambourines; and those who were without the precincts of the tomb then joined in the melody.

"I hastened to the sanctuary and found Sheikh Nasr, surrounded by the priests, seated in the inner court. The place was illuminated by torches and lamps, which threw a soft light over the white walls of the tomb and green foliage of the arbour. The Sheikhs, in their white turbans and robes, all venerable men, with long grey beards,

were ranged on one side ; on the opposite, seated on the stones, were about thirty Cawals, in their motley dresses of black and white, each performing on a tambourine or a flute. Around stood the Fakirs in their dark garments, and the women of the orders of the priesthood also arrayed in pure white. No others were admitted within the walls of the court.

"The same low and solemn strain, occasionally varied in the melody, lasted for nearly an hour ; a part of it was called "Makam Azerat Esau," or the song of the LORD JESUS. It was sung by the Sheikhs, the Cawals, and the women, and occasionally by those without. I could not catch the words, nor could I prevail upon any of those present to repeat them to me. They were in Arabic, and as few of the Yezidis can speak or pronounce that language, they were not intelligible even to the experienced ear of Hodja Toma, who accompanied me. The tambourines, which were struck simultaneously, only interrupted at intervals the song of the priests. As the time quickened they broke in more frequently. The chant gradually gave way to a lively melody, which, increasing in measure, was finally lost in a confusion of sounds. The tambourines were beaten with extraordinary energy, the flutes poured forth a rapid flood of notes, the voices were raised to their highest pitch, the men outside joined in the cry, whilst the women made the rocks resound with the shrill *tahlehl*. The musicians, giving way to excitement, threw their instruments into the air, and strained their limbs into every contortion, until they fell exhausted to the ground. I never heard a more frightful yell than that which rose in the valley. It was midnight. The time and place were well suited to the occasion, and I gazed with wonder upon the extraordinary scene around me. Thus were probably celebrated, ages ago, the mysterious rites of the Corybantes, when they met in some consecrated grove. I did not marvel that such wild ceremonies had given rise to those stories of unhallowed rites and obscene mysteries which have rendered the name of Yezidi an abomination in the East. Notwithstanding the uncontrollable excitement which appeared to prevail among all present, there were no indecent gestures or unseemly ceremonies. When the musicians and singers were exhausted the noise suddenly died away, the various groups resumed their previous cheerfulness, and again wandered through the valley, or seated themselves under the trees." Layard has ascertained that they believe in one Supreme Being, but they do not appear to offer up worship to him. They have a peculiar dread of Satan, whom they regard as the chief of the angelic host, and who, they think, though now suffering punishment,

will yet resume his pristine position. They hold the Koran in great reverence, and put quotations from it on their tombs. They also respect the Bible, and believe its account of the creation of the world. They say, also, that JESUS CHRIST was an angel, who took upon him the nature of man. They have four classes of priests, whose offices are hereditary, and they allow women thus to become priestesses.

The Affghan Tribes.—Various theories have been formed with regard to the origin of the Affghan tribes. The most probable appears to be that which, regarding them as descendants of the ancient possessors of the same soil, assigns them a Persian origin. There are various tribes, and though they are all intimately connected with each other, yet they differ very much in their physical characters.

The most conspicuous feature of Persian life is the harem. Every Mohammedan Persian is restricted to four legitimate wives, but he may have as many concubines as he pleases. In the seraglio the condition of the ladies is most frequently very miserable, and there are very few of them who would not wish the king to give them away to some of his high officers. The Persian ladies are represented as greatly addicted to gossiping, full of scandal, and fond of showing their ornaments to each other. Their language is very often indecent, and they want that delicacy of feeling which is so characteristic of them in more civilized countries.

The marriage ceremony is an affair of great display among the Persians, and illustrates their character in many points. "As the men," says Mr. Fraser, in describing a marriage, "(the bridegroom in this instance was a widower of advanced age) have seldom an opportunity of choosing a wife by sight, they are forced to employ some female friend to select a suitable partner; and to her they must trust for all that appertains to mental or personal charms. The choice being made, and the gentleman satisfied, he sends a formal proposal, together with a present of sweetmeats, to the lady, both of which, it is previously understood, will be accepted. This point being gained, he next forwards an assortment of fine clothes, shawls, and handkerchiefs, bedclothes and bedding, looking-glasses, glass and china ware, bathing and cooking apparatus, henna for her hands, sugar and comfits—in short, a complete domestic outfit: all of which, it is understood, the bride's family will double and return to the future husband. A day is then fixed for fetching home the bride, when a crowd of people collect at both houses—the gentlemen at the bridegroom's, the ladies at that of the bride. The latter next proceeds to complete the duties of their office by conducting the

young lady to the bath, where, after a thorough ablution, she is decked in her finest attire. As soon as it is dark, the bridegroom's party proceed to bring her to her new habitation; and much discussion sometimes arises at this stage of the business as to the number of lanterns, of fiddlers, and guests, that are to marshal the procession.

"On reaching the bride's house, it is usual before she mounts to wrap her in a shawl provided by the husband. This, again, is often a point of dispute; on the present occasion the lady's friends objected to the indifferent quality of the shawl: those of the gentleman's party, on the other hand, swore that it was excellent. Neither would give in. The guests were all waiting, and the affair assumed a serious aspect, when one of the visitors stepped forward and volunteered 'his own. It was accepted, and the cavalcade proceeded—the bride being accompanied by a great number of persons, and attended by a boy bearing a looking-glass. At intervals on the road bridges are made in the following manner for her to step over. Gentlemen of the husband's party are called upon by name, and must place themselves on their hands and knees on the ground before her horse; and the choice generally falling on corpulent or awkward individuals, much mirth is excited. In this way the party proceeds with fiddling, drums beating, tambourines playing, and lanterns flourishing, till they meet the bridegroom, who comes to a certain distance in advance, and this distance is the subject of another very serious discussion. As soon as he sees his lady, he throws an orange or some other fruit at her with all his force, and off he goes towards his house. This is the signal for a general scamper after him, and whosoever can catch him is entitled to his horse and clothes, or a ransom in lieu of them. When the bride arrives at the door, a man of either party jumps up behind her, and, seizing her by the waist, carries her within. Should this be done by one of the bridegroom's attendants, it is an omen of his maintaining in future a due authority over his wife; but on the contrary, should one of her friends succeed in performing the duty—and it is always the subject of sharp contest—it augurs that she will in future 'keep her own side of the house.' Another effort at ensuring the continuance of his own supremacy is often made by the gentleman, who, on reaching his domicile after throwing the orange, takes a station over the portal, that the lady on entering may pass under his feet, and thereby become subject to him; but if discovered in this ungallant attempt, he is instantly pelted from his post.

"When at length she has passed into the room allotted for her reception, the husband makes his appearance, and a looking-glass is

immediately held up in such a position as to reflect the face of his bride, whom he now, for the first time, sees unveiled. It is a critical and anxious moment, for it is that in which the fidelity of his agents is to be proved, and the charms of his beloved to be compared with those pictured by him in his ardent imagination; while the young ladies in attendance, as well as the gossiping old ones, are eager to catch the first glimpse, and communicate to all the world their opinion of her claims to beauty. After this, the bridegroom takes a bit of sugar-candy, and, biting it in two halves, eats one himself, and presents the other to his bride: on the present occasion he had no teeth to bite with, and so he broke the sugar with his fingers, which offended the young woman so much that she cast her portion away. He then takes her stockings, throws one over his left shoulder, places the other under his right foot, and orders all the spectators to withdraw. They retire accordingly, and the happy couple are left alone."

SECTION II.—ARMENIAN, GEORGIAN, AND CAUCASIAN TRIBES.

On the borders of Persia lies Armenia, the inhabitants of which call their land Haikia, from a traditional patriarch Haik, who figures conspicuously in their legends. They were at a very early period converted to Christianity, and they have been able to maintain their faith in opposition to the Moslems, and the churches of Rome and Greece. The ancient Armenians are believed to have had the same traditions as those common among the Medes and Persians. They were followers of Zoroaster, and retained the worship of fire till their conversion to Christianity. Strabo says that they observed the same sacred rites as the Persians, but that they adhered more especially to those of the goddess Anaitis, to whom they built temples and consecrated male and female slaves. "It is also customary," he says, "for the most noble of the Armenians to devote their own daughters, when virgins, in these temples, where it is ordained by law that they shall live a long period as prostitutes with the goddess, and afterwards be given in marriage, which nobody ever dislikes on this account to contract with such women." From these statements it is inferred that the Armenians are of Persian origin; their origin, however, is still uncertain. The Armenians are described as beautiful.

Nothing is known with certainty of the early history of the Georgians. Traditions which claim to be old speak of a patriarch Kartlos, and trace the nation to Japhet. They were converted to

Christianity at an early period, and became to a considerable extent mixed with the Armenians after this event. One of their chroniclers has related that a colony of Chinese settled in that country. We have no means of testing the accuracy of the statement. This, however, is certain that the people now bear no resemblance to the Chinese, and that their language is entirely different.

Amongst the mountains of Caucasus there are various tribes, evidently belonging to separate races. Perhaps the most remarkable of these are the Circassians, the fame of whose beauty has spread far and wide. The men are described as mostly of tall stature, of thin form, but Herculean structure. They are slender about the loins, have small feet, and very strong arms. The women, according to one traveller, are not all Circassian beauties. They are for the most part well formed, with white skin, dark-brown or black hair, and regular features. Another traveller, however, maintains that they have no claim to the superior beauty which has been attributed to them. "I know not," he says "what can have given occasion to the generally-received prejudice in favour of the female Tscherkessians. A short leg, a small foot, and *glaring red* hair, constitute a Tscherkessian beauty."

SECTION III.—NATIONS OF INDIA. *

All Indian chronology, it is admitted, is matter of doubtful computation, and even of conjecture, down to the history of the period when the Hindoos came first into contact with Europeans. In the earlier dynasties, which are said to have reigned for millions of years, we have nothing but a maze of confusion and fable. It is not improbable, however, that some of the vedas, the sacred books of the Hindoos, are as old as the fourteenth century before CHRIST—that is, cotemporaneous with a period one century later than the death of Moses. But what a contrast between the Hebrew and the Hindoo theology of those olden times!

Contemporary with Vyasa, the compiler of the Vedas, were the heroes of the Mahabharata, or Great War, which was carried on between the lines of Kuru and Pandu, two branches of the Lunar race of Indian sovereigns. Nearly about the same time Rama is supposed to have lived. The exploits of this Rama, the most illustrious of the Solar line of Indian kings, or Suryavansas, as they are called by native writers, who also designate the Lunar line Indu-vansas, or Soma-vansas, are detailed in the "*Ramayana*."

We shall give a short abstract of this remarkable work, derived from Campbell, as a specimen of the absurd legends which constitute a great part of Indian historical or religious books. At different times the earth is represented as oppressed with demons and monsters. Unable to bear their enormities, she enters the presence of Vishnoo, entreats his interposition, and receives a promise that he will become incarnate and destroy her enemies. Hence so many incarnations. After glancing at the six which have already taken place, in the form of a fish, of a tortoise, of a boar, of a man-lion, of a dwarf, and of an ox, Walmeekee proceeds to describe that in the form of Rama, who is born as the son of Dhusarutha, king of Oude. His wife is born a princess, and in process of time they are united in marriage. His father, Dhusarutha, becomes old and infirm, and wishes Rama to assume the reins of government. Rama replies "It cannot be. I have not been born for such a worldly purpose as this. I must call my wife Seeta along with me; we must reside, like ascetics, in the desert; and it will presently appear for what purpose I reside amongst men." He does so. They build a hermitage, and spend their time amongst the beasts of the forest. The giant Ravanna—the king of Lunka, in Ceylon—the monster with ten heads and as many arms, and to destroy whom is the design of the incarnation, hears this intelligence, and resolves to give Rama as much trouble as he can. Having the power of changing his form, he assumes that of an ascetic, and while Rama is absent from the hermitage, he appears at the door and entreats Seeta to give him alms. The moment of bestowing her bounty on the traitor he embraces an opportunity of seizing her, of carrying her off, and putting her in prison. On his return to the hermitage Rama cannot find his wife, sinks into a sea of grief, utters the most piteous cries, and passes through those deep emotions of sorrow which characterise Eastern nations. To assist him in his conflicts with the giants, the angels are represented as becoming incarnate monkeys, and Hunumunta is their leader. Finding Rama in a state of despondency, he becomes his prime minister, and undertakes to visit Lunka and find out the circumstances of Seeta. He assumes the form of a rat, and pursues his circuitous route through the houses of the enemy, till he discovers the prison where Seeta is confined. Like a faithful servant, he delivers to her the message of his master, and receives from Seeta her answers in return. After having emerged from the prison, he assumes his proper form, is seen scampering over the walls and houses, and excites considerable alarm among the giants in Lunka. At length they took him prisoner, and brought him to the Court of

Ravanna to be examined. As they would not give him a seat, but compelled him to stand, he took his tremendous tail and coiled it till it rose to such a height as enabled him to sit down on an equality with the throne of Ravanna. In his replies to the king's questions he throws the whole Court into bursts of laughter. Ravanna becomes frantic with rage, and asks what is to be done with the monkey. "Burn his tail!" was the general voice. And so, collecting all the combustibles in Lunka, they set it on fire, and then send Hunumunta away. He marches through the fields, farmyards, and over the hay-ricks, and puts them in a blaze. Their city is thus in danger. To save it they pursue Hunumunta, who hides himself in the tower of a temple. The giants enter the temple, and when it is filled Hunumunta throws it down, and destroys vast numbers of his enemies. He escapes, dips his tail in the sea, and returns to Rama. He gives an account of his embassy to Rama. Then armies of monkeys are assembled, a bridge is thrown across the sea from the continent to Ceylon, and they lay siege to the fortress of Ravanna. The war is commenced, prodigies of valour are performed on both sides, till Rama kills the monster Ravanna, liberates his wife Seeta, and delivers the earth from the giants whose enormities cause her to groan.

Many years after the reputed date of Rama, the Greek writers give us some account of the Hindoos. Herodotus says that there were very many tribes of them, differing in habits; and it has been conjectured that he alludes to Buddhists when speaking of Indians that refused to kill any living creature. The Greeks were brought into contact with Indian princes through the expedition of Alexander the Great; and some of those whom he left behind him, and who established a kingdom in Bactria, are reported to have extended their power to the Indus. This Bactrian empire was overthrown by some Seythian horde from the north, which penetrated also into India, and, overcoming the native princes, governed the land for a long time. The power of the native princes was restored by Vikramaditya fifty-six years before the Christian era. Before this epoch there lived a king in India whose name occupies a prominent position in Eastern history. This was Asoka, of the same line as Chandragupta. His dominions were extensive, but his name is remembered especially because he favoured the Buddhists, and adopted every means in his power to promulgate their doctrines.

The Hindoos are much given to religious practices. They have ever been inclined to a luxurious peaceful mysticism, as if their whole existence were a perpetual state of dreaming. In their land we find

the greatest ascetics and the most astute deceivers. Some undertake vast pilgrimages; some submit to the greatest tortures a man could inflict on himself. One travels hundreds of miles barefoot, and perhaps with nails in his feet. Another holds up his hand until it becomes withered and shrivelled, and he is no longer able to move it. Another tortures his body. Another puts an iron hook into his flesh, and is thus suspended in the air. Very many cast themselves under the wheels of the car of their great idol, Juggernaut. Mothers kill their infants by throwing them into the Ganges; and their gods, the serpents, sometimes devour them. And all this is done in the name of religion—to gain eternal happiness and to be accepted of the gods. And even the most tyrannical systems of government and iniquity have been permitted by the people, because they were said to be sanctioned by religion. The whole system of caste is supported by the idea that it is the decree of the gods that men should be arranged under these divisions. The first class is the Brahmins, or priesthood, who have every right and privilege granted to them as being the most divine among men; and so respected are they that though they may have committed the most outrageous crimes, they nevertheless receive the title of holy men, and are honoured as much as others who have not been guilty. It is so because Brahma has decreed it. The second class are the nobility, or Cheitras, from whom are chosen the kings and chief civil and military rulers. The Veishas are the merchants and farmers. The Shoodras constitute the working classes. And the fifth and most degraded is the caste of the Pariars, who are unworthy of divine protection, spurned by gods and men. Vain would it be for these Pariars to attempt to elevate their position. It is an unpardonable sin for a Pariar to think of reaching the caste above him, because these castes were all made by Brahma. His fate is fixed. Nothing can alter it. Thus the Brahmins are able to exercise an immense influence over the minds of the other castes. They are held in such reverence that a Pariar would think himself blessed, in a very high degree, were he permitted to drink the water in which a Brahmin has bathed.

The religious feeling of which the Hindoos are susceptible has been prostituted to still more diabolical purposes. The origin of Thuggee has been accounted for in the following legend:—Mahankallee, the wife of Sceva, the goddess who stands upon the body of her husband, who holds a scimitar in her right hand, and a head just severed from its body in her left, whose hair is dishevelled, whose eyes are like balls of fire, who wears as a garland a necklace of skulls, and whose tongue thirsts for the blood of her victims is

the divinity the Thugs adore, and who protects them in the discharge of their duties. In former times a demon destroyed mankind as fast as they were created. The Devi took her sceptre, and in wrath beheaded the monster; but from every drop of blood that fell to the ground there grew up a demon as wicked and as destructive as Rukut Beej Dhana himself. Still their increase only gave power to her aim and edge to her weapons; but her efforts were vain: the demons multiplied in proportion to the number whom she slew. Her skill was more effectual than her power. She created two men, to whose hands she entrusted the sacred noose. "Now," said she, "strangle these demons for me, and allow not a drop of their blood to be shed." As soon as they executed her orders, she gave them a turban as a reward for their toil, with the permission to take the half of the race and dispose of it for their own advantage, since through their efforts men were allowed to exist. Nay more; so long as they attended to her will, and were guided by her counsels, all whom they would sacrifice were to be regarded as victims to propitiate her favour. The horrors of this system have been well described by Campbell. "The traveller," he says, "was arrested on his journey; the ascetic was strangled on his road to Juggernaut; the young sometimes had their brains dashed out against a stone, and the old have had no mercy shewn them on account of their infirmities; the beautiful female and the pregnant mother have been treated with the same ferocity as the bold and the daring; the wealthy merchant has lost his life, as well as his gains and riches; and the rajah, equipped for his journey, attended by his friends, his servants, and his train of followers, accompanied by his elephants, his horses, his camels, his oxen, and all the paraphernalia of eastern grandeur, has, with all his attendants, been consigned to one common grave." The British Government has laboured with zeal and considerable success to uproot this horrid system.

The mythology of India has often been compared with that of Greece, and some have even given the palm to the former. It abounds in wild legends, yet there are frequently passages of very great beauty in their books. The two great books from which we derive our knowledge of Indian mythology are the Vedas and the Puranas. The Vedas speak of God, creation, and the soul; the Puranas contain a mythological theogony and cosmogony. The one eternal being with the Indians is Brahm, who delighted in eternal repose, was careless of the things of the world, and existed in luminous shadows. When he came out of his slumber he became Brahma, the creative energy, and pronounced the fruitful word which

preceded all creation. Brahm also brought into existence Vishnoo, the preserver, and Sceva, the destroyer. These all have appeared on earth in various forms and for various purposes. There are thousands of other gods, of which, however, these three are the principal. The Hindoos believe in the transmigration of souls, and hope to be united finally with Atma, the great soul.

There are various sects among the Hindoos. Of the orthodox the Mimansa and the Vedanta systems are the two great divisions. The principal doctrine of the Vedantists is that Brahma alone exists, and that everything else is an illusion. Man is supposed to be in two states—one a dreamy, in which he imagines that other things exist beside Brahma; in the other he sees all things only as being in Brahma. "The images which man perceives in the illusion or dream-state of the intelligence," says a historian of philosophy, "may aid him to comprehend how nothing exists but Brahma. He is like a man of clay, of which particular beings are the forms; the eternal spider, which spins from its own bosom the tissue of creation; an immense fire, from which creatures ray forth in myriads of sparks; the ocean of being, on whose surface appear and vanish the waves of existence; the foam of the waves and the globules of the foam, which appear to be distinct from each other, but which are the ocean itself. To borrow other images, Brahma is like an infinite man; the fire is his head, the sun and the moon his eyes; he has for his ears the resounding vault of the heavens; his voice the revelation of the Vedas; the winds are his breath, universal life his heart, the earth his feet." The wise man at his death is lost in this great ocean of existence, this Brahma from whom he emanated. There are among the Hindoos heterodox sects as well as orthodox. The most illustrious of these are the Buddhists. The founder of this sect was Sakya, or Budda, who died 543 years before the Christian era. This Sakya pretended to remember several visits which he had made to earth before his last appearance. He did this through reminiscence, or, as it is called, Pubbeniwasananan, granted him on account of his holiness.

He remembered, also, six predecessors who had occupied the same office with himself. He revealed an account of the origin of the universe, of the pristine happiness of this world, and of its fall through concupiscence, and spoke of the annihilation of all things, when the world shall again be restored to its first condition of bliss. According to Dr. Wiseman, the god Buddha was supposed to be perpetuated on earth in the person of his Indian patriarchs. His soul was transfused in succession into a new representative chosen

from any caste, and so confident was the trustee of his divinity that he possessed an amulet against destruction, and usually evaded the sufferings of age by ascending a funeral pile, whence, like the phoenix, he hoped to rise into a new life. The god remained in India till the fifth century of the Christian era, when he emigrated into China. In the thirteenth century he found his way to Thibet, and established a religious kingdom there. The ten precepts of the moral law of the Buddhists are given by Prichard :—

- To kill no living creature.
- Not to steal.
- To commit no immodest action.
- To tell no lie or falsehood.
- To drink no spirituous liquors.
- To feed only on vegetables.
- To anoint neither head nor body.
- To be present at no song or spectacle.
- Not to sleep on a high or wide bed.
- To eat but once a day, and that before noon.

Though there cannot be a doubt but that a great antiquity has to be assigned to some of the Indian legends, there are others which are of comparatively modern date. A most remarkable instance of the latter kind is the story of Krishna, the Indian Apollo. He is represented as an Avatar, or incarnation of the Deity. At his birth choirs of Devatas sang hymns of praise, while shepherds surrounded his cradle. His birth was concealed from the tyrant Kansa, to whom it was predicted that he should be overthrown by the infant. The child escaped with his parents beyond the coast of Yamouna. For a time he lived in obscurity, but then commenced a public life distinguished for prowess and beneficence. He slew tyrants and protected the poor; he washed the feet of Brahmins, and preached the most perfect doctrines, but at length the power of his enemies prevailed; he was nailed, according to one account, to a tree by an arrow, and foretold before dying the miseries which would take place in the Kali Yug, or wicked age of the world, thirty-six years after his death. Of this legend Sir W. Jones asserted that "the name of Krishna and the general outline of his history were long anterior to the life of our Saviour, and, probably, to the time of Homer," and accounts for the minute coincidence by supposing subsequent interpolations. But Bentley, by astronomical calculations, has proved that Krishna was born, according to the Janampatra, on the 7th of August, 600 A.D.,*

* Wiseman's Lectures on the Connection between Science and Revealed Religion; Vol. II., Lecture vii.

and the inference is inevitable that the entire story is founded on a traditional version of the history of CHRIST.

There are various languages spoken by the tribes of India. Some have maintained that the southern dialects are entirely different from the Sanscrit, or sacred language, in which the books of the Brahmins are written. And it has been supposed that the Brahmins came at a later period than did those who now principally occupy the Dekhan, and conquered them. There does not appear sufficient ground for this theory, and though there are very marked differences between the languages of the South of India, the Tamul, Canarese, and others, and the Sanscrit and Hindustani of Northern India, it is generally believed that the inhabitants of both are of the same family. A mixture with Tartars, Persians, and others, has taken place in many tribes. Some have assigned the Indians an African origin; they have seen in the black features of some tribes resemblances to the negroes, and especially have they observed the negro characteristics in the ancient statues and sculptures of Indians. Prichard has given many sound reasons for the rejection of this hypothesis.

The Hindoos vary greatly in physical characters, as one might well imagine when he considers their vast extent of country and diversity of climate. There are some tribes as black as negroes, and others approach more to European fairness. The Brahmins especially are characterised as fair, yet even amongst them black individuals are by no means uncommon. Those also who inhabit the lofty regions near the Himalaya mountains are fairer than those in the Dekhan. Some remarkable changes have taken place in the features of some tribes. Less than four hundred years ago the Sikhs were not known as a tribe, but merely as followers of Nanaka, the founder of a new Indian superstition. Now they are peculiar, being at once known by their regular physiognomy and elongated countenances. The Hindoos are described as having the forehead small, the face thinner and more meagre than the Europeans, and as very much inferior to them in physical strength. They are said to be lean, feeble, and incapable of enduring the labour which other races can bear.

It is difficult to determine with certainty what relations the comparatively rude and barbarous people which are found in the mountainous parts of India bear to each other, or to the more civilized nations of the plains. Some regard them as the descendants of an ancient race who occupied the country before the arrival of the Hindoos. But we have not sufficient information respecting their languages and characters to affirm this. It is certain that the superstitions of most of them differ very much from those of the

Hindoos. The Coles, for example, in the mountains of Orissa, own none of the Hindoo gods, and seem scarcely to have any religious belief, but hold in high veneration four things—the Sahajna-tree, puddy, oil expressed from the mustard-seed, and the dog.

About a hundred miles from Juggernaut lie the Goomsoor mountains, amongst which dwell the Khonds, an extremely savage tribe. The oath administered to these people will show their barbarity:—“Oh! Father, I swear, and if I swear falsely may I become shrivelled and dry like a blood-sucker, and die; may I be killed and eaten by a tiger; may I crumble away like the dust of this ant-hill; may I be blown away like this feather; may I be extinguished like this lamp.” Dr. Maxwell informs us that they are a dark race of men, straight, well-limbed, and free from obesity, which makes them have a tall appearance. Generally the nose is flattish, the face round, and the cheekbones high, the lips and mouth large, and often displaying a fine set of teeth; the eye is quick and brilliant, and they are neat and clean in appearance. They wear their hair in a peculiar manner. Having combed it all to the front, they roll it up like a large round of tape, and fit it on the forehead above the right eye. It is ornamented with strings of red cloth and porcupine quills, or iron needles are stuck into it; a little neat iron comb is added. Some wear the hair loose. They have little or no beard, have no covering for the head, and are naked, with the exception of the loins. Their arms are the battle-axe and bow. They are fond of intoxicating liquors, and offer up human sacrifices to propitiate the earth. The women are far from beautiful; their mouth is large, lips projecting, nose flat and broad, and cheekbones high.

Some of the tribes in Ceylon are remarkable. Buddhism was introduced into that island in the reign of Asoka. The colour of the Singhalese is said to vary from light brown to black. Dr. Davy states that black hair and eyes are most common amongst them; hazel eyes less uncommon than brown hair; grey eyes and red hair are still more uncommon; and the light-blue or red eye and light flaxen hair of the Albino are the most uncommon of all. Their women are generally well-made. The men pretend to be very expert in judging of the charms of the sex, and they have books on the subject and rules to aid them. What a perfect belle must be in their estimation, Dr. Davy learned from a Kandian courtier. “Her hair,” he said, “should be voluminous like the tail of a peacock, long, reaching to the knees, and terminating in graceful curls; her eyebrows should resemble the rainbow; her eyes the blue sapphire, and the petals of the blue manilla flower; her nose should be like the bill of

the hawk ; her lips should be bright and red, like coral, or the young leaf of the iron-tree ; her teeth should be small, regular, and closely set, and like jessamine buds ; her neck should be large and round, resembling the berrigodia ; her chest should be capacious ; her breasts firm and conical, like the yellow cocoa-nut ; and her waist small enough to be clasped by the hands ; her hips should be wide ; her limbs tapering ; the soles of her feet without any hollow ; and the surface of her body in general soft, delicate, smooth, and rounded, without the asperities of projecting bones and sinews."

There is a tribe of Hindoos, denominated the Siah-Posh, sometimes called the Kafirs of the Hindu-Khuh. They dwell in the lofty regions of the Indian Caucasus, sometimes on the slopes of mountains, and sometimes on mountain plains. Though long separated from the great body of the Hindoos, there cannot be a doubt with regard to their Indian origin. Unlike the other Indians, however, they have the fair complexion of the northern Europeans. Burnes describes one of them as a remarkably handsome young man, tall, with regular Grecian features, blue eyes, and fair complexion. They are a very distinct people. They are said neither to burn nor bury their dead. They place them in a box, arrayed in a fine dress of goat-skins or Kashgar woollens, on the summit of a hill. The females till the ground ; they sit apart from the men. They have no fowls or horses : wheat and barley are their grains. They are fond of music and dancing, but the sexes dance separately ; they sit on stools, and they have a two-stringed instrument and a drum.

SECTION IV.—SYRO-ARABIAN NATIONS.

The name Syro-Arabian has been given by Prichard to a remarkable class of nations, of which the principal inhabit Syria and Arabia. They have sometimes been called Shemitish or Semitic, from Shem, from whom most of them, according to Biblical genealogy, are sprung. This designation is not, however, strictly appropriate, as all the Syro-Arabian nations are not sprung from Shem, for the Phœnicians and Canaanites were descendants of Ham. These nations were among the first of whom history, either written or monumental, speaks as civilized. They have ever been distinguished as intellectual. "It is certain," says Prichard, "that the intellectual powers of the Syro-Arabian people have, in all ages, equalled the highest standard of the human faculties. Connected by a bond of union, as yet mysterious, with the race of Misraim, the Hebrews and Phœnicians shared with

them the earliest culture of arts, and practised writing a thousand years before the Greeks. Our present names for all the elementary sciences, by means of which the human mind has made its most signal achievements, plainly derived from the primeval language of this race, attest that from them originated all the corresponding branches of knowledge. Alphabets and cyphers, algebra and alchemy and chemistry, almagest and almanac, are Hebrew or Arabian words; astronomy, and geography, and navigation, have acquired new names of European derivation, but these not less than astrology, and magic, and cabbalism, and divination, and horoscopy, nearly all real and attempted sciences, are known to have been cultivated by Shemite or Phœnician nations, and prove the energy with which the active mind of this race strove, during an age when the possible was yet unlimited, not only to unravel the secrets of material nature, but likewise to penetrate into dark and mysterious subjects. But though the origin of letters and of science is ascribed to the Syro-Arabian people, they hold a still more prominent place in the history of all times as the depositories of religion; and it is remarkable that the three great systems of theism which have divided the civilized world came forth from nations of Shemite origin, among whom arose the priests and prophets of those who hold the unity of God. The Shemite people alone appear to have possessed of old sufficient power of abstraction to conceive the idea of a pure and immaterial nature, and of a governing mind distinct from body and the material universe. Their conceptions were more pure and sublime, their sentiment of devotion more intense, their consciousness of guilt expressed itself in more significant and more definite acts, than those of the Japetic nations, with whom mythology began, and who, in Greece and in India and elsewhere, delighted to clothe the few original principles or elements of human belief with a splendid garb of imagery. While the fictions of a gorgeous and fantastical mythology amused the dreamy imagination of Indian poets, a sentiment of the immensity, and eternity, and spiritual purity, and holiness of God, filled with more abstracted and calmer contemplation the deeper mind of the seers of Palestine. . . . The Jupiter of the Greeks was the 'boundless Æther, embracing the earth in his moist arms;' or when the greatest of poets attempted to describe his might, 'the son of Saturn was a monster, who nodded his head and shook the many-topped Olympus.' The gods of the Hindoos display their still more stupendous power by churning the ocean with the inverted summit of Mount Meru. The deity whom the Shemite patriarchs taught their posterity to worship was that

Being 'whom no eye hath seen or can see,' at whose almighty word the visible universe sprang into existence, 'when the morning stars sang together, and the sons of God shouted for joy.'"

The physical features of the Syro-Arabian people conform with the idea which Prichard has here given of their intellectuality. Baron Larrey, who examined minutely the conformation of skull and other physical characters of the Arabs, ventures to assert that the perfectibility of both the internal and external organs announces an innate intelligence proportional to that physical perfection which he affirms to be, without doubt, superior to that of the northern regions of the globe. According to that writer the convolutions of the brain are more numerous, the furrows which separate them deeper, and the matter which forms the organ firmer, than in other races. The nervous system, proceeding from the medulla oblongata and the spinal chord, appears to be composed of nerves more dense in structure than are those of Europeans in general. He found, also, that the heart and arterial system displayed the most remarkable regularity and the most perfect development, and that their senses were exquisitely acute and remarkably perfect. From these and other facts of a like nature he inferred, that the cradle of the human family was to be found in the country of this race.

The Syro-Arabian race inhabited Palestine, Phœnicia, Syria, Mesopotamia, Babylonia, and Arabia. Some of them went over to Ethiopia, and now form a family of tribes which may be called Hebrew-African, while the Phœnicians extended their colonies along the Mediterranean to the northern coast of Africa.

There are three great divisions of the race marked out by dialects of the peculiar speech which the Syro-Arabians employed.

1. The *Aramean* department of the Syro-Arabian family of nations occupied Syria, Mesopotamia, Babylonia, Chaldea, and Assyria. The Cappadocians are also believed by some to have belonged to this division; but it has been questioned whether they can be at all regarded as Semitic. Doubts also have been entertained with regard to the Chaldeans, but there appears no sufficient reason to reject the common opinion that they are Syro-Arabian. There is still a people who call themselves Chaldani, and who claim their descent from the ancient Chaldees. They have been for a long time converts to Christianity, and in the early ages of that religion they were peculiarly active in spreading its truths. There were Chaldean bishops in Persia, in India, in Arabia, and even in China. They are said to have had a Persian king at one time a convert to their faith, and the success which they met with in China is recorded in the inscription of

Seganfoo. They separated both from the Greek and the Roman Churches, and preserved themselves free from those outward pompous observances which gradually found their way into their western competitors. It is probable that Mahommed derived much of the knowledge which he embodied in the Koran from some Chaldean bishop, and it is known that he was on friendly terms with them. They also extended their influence to Tartary, and one of the famous kings, Presbyter or Prester John, was a convert.

The recent discoveries of Layard in Nineveh reveal to us the early civilization and progress in arts which the Assyrians attained. Out of the mound of Nimroud he has brought proof that the Assyrians were well acquainted with most of the arts of modern civilization. And he has been able, also, to confirm some of those statements which the Hebrew or Greek writers made with regard to the Assyrian religion. They appear in the earliest ages to have been addicted to Sabaism, or the worship of the stars. In fact, astronomy has always been traced to the Chaldean shepherds, who, while they tended their flocks during the night, observed the motions of the stars, and soon became able to make astronomical calculations. Afterwards, however, the Assyrians seem to have advanced into a more complete polytheism. They had many gods, some of whose images or representations have been now brought to light. In a letter said to be addressed by the prophet Jeremiah to the Jews, when they were taken captive to Babylon, we find these words, "Now shall ye see in Babylon gods of silver, and of gold, and of wood, borne upon shoulders. And he that cannot put to death one that offendeth him, holdeth a sceptre as though he were a judge of the country. He hath also in his right hand a dagger and an axe." Layard met with a bas-relief in which was pictured a procession, where the men were carrying their idols; and one of them, shown to be Baal, the Jupiter of the Assyrians, has an axe in his right hand. Of the human-headed lions and bulls which have been excavated, the import is still undetermined.

One of the most remarkable objects to which the Assyrians paid veneration was the fish-god. From the Persian Gulf, according to the tradition, came forth an animal endowed with reason, and called Oannes. Its body was like that of a fish; but under the head of the fish was the head of a man, and its tail had added to it women's feet. Its voice was human, and it could speak. During the day it instructed the Chaldeans in letters, and in all arts and sciences, teaching them to build temples; but at night it plunged again into the sea. On a bas-relief from Khorsabad we find a god nearly

resembling this description. To the body of a man as far as the waist is joined the tail of a fish.*

2. *The Canaanitish and Hebrew.*—This division includes the Hebrews and Canaanites. The Canaanites or Phœnicians appear to have come from the south to that maritime district which history represents them as occupying. They hold a distinguished place in ancient history. Far and wide did they spread their colonies, and along with these they sent a knowledge of the many arts with which they were acquainted. It was from them that Cadmus, who is said to have introduced the alphabetical characters into Greece, is said to have come. The Phœnicians occupied Palestine before the descendants of Abraham, who came from Chaldea. The Jews can still be recognised by some minute traits of physiognomy. They have, however, become, to a great extent, assimilated in physical aspect to the inhabitants of those regions in which they have settled. And this, too, has happened through no intermixture, as the customs of the Jews forbid such an occurrence. There are some of them in India as black as Negroes, and there are some in Germany and England with yellow hair and blue eyes.

3. *The Arabic.*—The characteristics of the Arabs are well known. Bold and daring, the Arab generally wanders about, living on what plunder he can make. Passionately fond of his mare, he regards her as his most precious property, and finds in her the greatest beauty. "Wallah," said an Arab to Layard, expressing his emotions at the sight of a beautiful French lady, "she is the sister of the sun! what would you have more beautiful than that? Had I a thousand purses I would give them all for such a wife. See! her eyes are like the eyes of my mare, her hair is as bitumen, and her complexion resembles the finest Bussah dates. Any one would die for a houri like that." This passage shows that the Arab is by no means inattentive to the beauties of the female sex. When a girl strikes his fancy as peculiarly worthy of his love, he becomes perfectly passionate in his adoration. He is ready to die for her, and gives himself up to fits of deep melancholy. As yet, perhaps, he has not spoken to the maiden; at least, she knows not of the flame that burns within him. How is he to make it known to her? He chooses a friend, secures his secrecy by an oath, and then confesses to him his love. This friend, if it seems good to him to undertake the duty, goes to the maiden, and, taking a flower, or blade of grass, says to her, "Swear by him who made this flower, and us also, that you will not reveal to any one that

* Layard's Nineveh, vol. II., p. 486.

which I am about to unfold to you." If she does not wish to encourage the addresses of a lover, she refuses, but tells not what has happened. But if this be not the case, she swears by him who made the leaf and them, and a place and time of meeting are settled.* And certainly, if the report of travellers is correct, there is many a beautiful maid in the lands inhabited by the Arab to attract his fancy. Layard has described one of the Arabian beauties. Amsha was her name, and so celebrated was she for her beauty that she was called the "Queen of the Desert." "Her form," he says, "traceable through the thin shirt which she wore, like other Arab women, was well-proportioned and graceful. She was tall in stature, and fair in complexion. Her features were regular, and her eyes dark and brilliant. She had undoubtedly claims to more than ordinary beauty: to the Arabs she was perfection, for all the resources of their art had been exhausted to complete what nature had begun. Her lips were dyed deep blue, her eyebrows were continued in indigo until they united over the nose, her cheeks and forehead were spotted with beauty-marks, her eyelashes darkened by kohl, and on her legs and bosom could be seen the tattooed ends of flowers and fanciful ornaments, which were carried in festoons and network over her whole body. Hanging from each ear, and reaching to her waist, was an enormous earring of gold, terminating in a tablet of the same material, carved and ornamented with four turquoises. Her nose was also adorned with a prodigious gold ring, set with jewels, of such ample dimensions that it covered the mouth, and was to be removed when the lady ate. Ponderous rows of strung beads, Assyrian cylinders, fragments of coral, agates and parti-coloured stones, hung from her neck: loose silver rings encircled her wrists and ankles, making a loud jingling as she walked. Over her blue shirt was thrown, when she issued from her tent, a coarse striped cloak, and a common black handkerchief was tied round her head."

The physical features of the Arabs have been described by Chateaubriand. "The Arabs, wherever I have seen them, in India, in Egypt, and even in Barbary, have appeared to me of a large rather than small form; their demeanour is wild; they are well made and light; they have the head oval, the forehead high and arched, and the nose aquiline; the eyes are large and almond-shaped, and the look is soft and singularly mild. There is nothing about them to announce them savage if they kept the mouth always shut; but as soon as they

* Layard's *Nineveh*, vol. I., p. 106.

begin to speak, you hear a language noisy and strongly aspirated: you perceive long teeth of dazzling whiteness, like those of the jackal and the ape, different in this respect from American savages, whose fierceness is in the eye, and whose humane expression is in the mouth."

SECTION V.—CHINESE AND INDO-CHINESE NATIONS.

There are various nations in the east of Asia more or less allied to each other, and who are remarkable as speaking a monosyllabic language. Amongst these are some tribes who differ from them in language, but who have adopted to a great extent their manners. Thus there are the Chinese and Indo-Chinese, who both employ dialects of the same language, while there are the Japanese and Koreans who have adopted Chinese customs, and yet whose languages have been shown to be different.

The Chinese, like many other nations of the East, claim for themselves an antiquity that reaches back many thousands of years before the common date of the creation of man. There cannot be a doubt, however, that they were, at a very remote period before the Christian era, in a state of comparative civilization. The native legends affirm that the Chinese came from the mountains in the West, that they were at first wandering barbarians, but that they soon arrived at civilization through the wisdom of their kings. Certain it is that they have remained stationary for a very long period. "As the armed Pallas," writes one well acquainted with Chinese writings, "leaped at once from the head of Jupiter, so the wisdom and mental culture of China displays itself completely developed at the origin of the nation. It has maintained a character unchangeable by the lapse of ages, and in the midst of all the convulsions which the empire has undergone. The wisdom of Yao and Shun has survived twenty-six dynasties, which have reigned through a period of four thousand years; and it has been strong enough to resist all the revolutionary attempts of emperors and of conquerors greedy of innovation, and even the zeal for conversion which animated heretofore the preachers of Buddhism, as it has hitherto resisted the pious and ardent efforts of Christian missionaries." The efforts of Christian missions in China are, however, but of yesterday; and the future is not to be judged by the past. China was known to the ancients, but at so great a distance, and so completely unexplored was it to them, that it was a

land of fables and wonders. An early geographer has thus described the Seres, as the Chinese were called :—

“ The barbarous tribes of Seres use
Nor oxen hides, nor wool of fatted ewes ;
They weave sweet flowrets of the desert earth
Of finest texture and of richest worth—
Robes bright of hue as flowers which deck the mead,
Of finer texture than the spider's thread.”

The creed of the Chinese strikingly illustrates their character. Confucius or Koun-See is their great lawgiver ; Lao-Tseu was the founder of another school. Lao-Tseu was metaphysical—fully persuaded of the transitoriness of earthly objects, with his eye fixed on the great Reason. He attempted to dive deeply into the nature of his own soul. The Lao-Tseuan triad is remarkable. “ Reason has produced one,” according to the Chinese philosopher ; “ one has produced two ; three has produced all things.” “ That which you look at and do not see,” he remarks in another place, “ is called I ; that which you hearken after and do not hear is called Hi ; that which your hand reaches after and cannot grasp is Wei. These are three beings which cannot be comprehended, and which, together, make but one. That which is above is no more brilliant ; that which is beneath is no more obscure. It is a chain without break, which cannot be named, which returns into nonentity.” It has been remarked that the name which he gives to the one God has its root only in the Hebrew language. Confucius was the opposite of Lao-Tseu. He could not comprehend the use of his deep thinkings. His maxims referred to this life. He was eminently a practical man. It has been doubted whether he believed in a Supreme Being ; his writings contain no express declaration of such a being. He even prohibited his disciples from examining the invisible, while as yet the visible was not perfectly known to them. Confucius, according to the Chinese, once met Lao-Tseu. The old man, or we may say the old child, for this is the meaning of the Chinese words Lao-Tseu, said “ I have heard of you, and I know your reputation. They say you do not speak except from the ancients, and that you retail only the maxims they have taught. For what good do you take so much trouble to revive men of whom there exists no longer any vestige on the earth. The sage should occupy himself with the times in which he lives. If they are favourable he should profit by them ; if, on the contrary, they do not favour, he should retire and keep himself tranquil, without troubling himself about what others are doing. He who possesses a treasure does not care to show it to all the world ;

he preserves it to use it in time of need ; you would do the same if you were a true sage. It seems by your conduct you are ostentatious in this, and that you are carried away by pride. Correct this fault—purge yourself from all desire of pleasure ; this will make you much more useful than all your trying to learn about the ancients. You were desirous to know in what my doctrine consists ; I have just given you the substance of it—profit by it. I have no more to say to you.” Confucius did not take the remarks amiss, but afterwards he observed to his disciples, “I have seen Lao-Tseu, and now that I have seen him I know him as little as I know the dragon. The birds cut the air with their wings, the fishes swim in the waters, the quadrupeds press the earth with their feet in walking ; how all this is done I know. But as to the dragon, I know not how he can descend from the clouds and reascend again. I know, moreover, how it is necessary to catch birds in snares, fish with hook and line, and to strike down beasts with the dart ; but I know not how to go about to take the dragon ; and so is it with Lao-Tseu.” Confucius has always been the favourite of the Chinese ; Lao-Tseu has had more disciples in India than in his native land. The practical maxims of the former agree well with a people who reject whatever they cannot understand.

The physical characters of the Chinese are well known. Linnæus described the Chinaman as a man monstrous and large-headed ! The complexion of the Chinese is generally between dark and fair. Some of the women, though very few, are so fair and beautiful that they might vie with European beauties. The eye and nose are generally small, the face is flat, the cheek-bones high, the chin pointed, and the head, with its hair shaven off, according to the usual custom, appears like an inverted cone.

The Indo-Chinese nations consist of the native tribes of the Indo-Chinese peninsula, and of the Tibetans. The tribes of the Indo-Chinese peninsula are not well-known. The invaluable work of Prichard contains a very complete list of them as far as has been ascertained. The principal of them appear to be the race of Anam, the Lau race, the Burmans, and the Khyen. Of the Khyen Prichard informs us that they eat any animal, however disgusting. They have no idea of the Supreme Being, nor any tradition respecting a Creation. They revere as a fetish everything that is useful to them. The principal object of their worship is a thick bushy tree, bearing a small berry. At stated seasons they meet together under the shadow of its branches, and offer up sacrifices of oxen and pigs, which they afterwards eat. Another object of worship is a meteoric stone, for which

they search after a storm : its discovery is hailed by the offering up of a bullock or a hog, and it is regarded as a talisman against disease. Their high priest is called *Passine*. He resides on a mountain of the name of Poyouz. He performs the office of prophet and soothsayer, and devolves his high dignity upon his descendants in the male and female line.

The Tibetans are a very remarkable people. The Chinese historians assert that they were a wild people about the sixth century, and it has been shown from other documents that civilization was not introduced amongst them till the seventh century. The same testimony leads us to believe that it was from India that they derived what arts and knowledge they now possess. Their form of religion is Buddhism. The Grand Lama, their great high priest, is possessed of despotic power. The people are generally ascetics. Indeed, those who marry and mingle in the affairs of common life are despised. The Tibetans practice all kinds of religious penances and mortifications. In the case of those who marry, one woman is generally the wife of a whole family of brothers. The Tibetans are taller and more athletic than the tribes of the Indo-Chinese peninsula.

The physical characters of the Indo-Chinese have been accurately described by Finlayson. According to that writer the face is remarkably broad and flat, the cheek-bones prominent, spreading, and gently rounded ; the eyes are in general small ; the lower jaw is long, and remarkably full under the zygoma, so as to give the countenance a square appearance ; the nose is rather small than flat ; the mouth is large and the lips thick ; the beard is remarkably scanty, consisting only of a few straggling hairs ; the forehead, though broad in a lateral direction, is in general narrow, and the hairy scalp comes down very low ; the hair is thick, coarse, and lank ; its colour is always black ; the limbs are thick, short, and stout, and the arms rather out of proportion to the trunk ; the foot is in general small, but the hand is much stronger than that of the Bengalese ; the trunk is rather square, being nearly as broad at the loins as over the pectoral muscles. In this respect they differ from the inhabitants of India, who are generally remarkable for small waists.

Of the races which have derived much of their civilization and arts from the Chinese, and yet whose language differs from the monosyllabic speech of China, the most remarkable are the Japanese. The Japanese monarchy was founded 661 years before CHRIST, by Zin-moo, whose name means the Divine Conqueror. He is the first true character in the history of Japan. Many Chinese colonies afterwards settled in the country. Their religion is believed by some

to be different from that of the Chinese, while others have maintained that it is fundamentally the same. Buddhism is the most prevalent form now; some affect the creed of Confucius. The Sintoo or Kami-no-mitsi system, which was believed by the original Japanese, held that the gods or kamis were not eternal. When the elements were separated, the first five gods came into existence. A bud expanded itself between heaven and earth, and produced Kuni-soko-tatsino-mikoto, or the "Maker of the Dry Land." There were seven dynasties of celestial gods. The last of them was Iza-na-gi, who dipped his pike into the water. The drops which fell from his pike, on its being raised, were hardened into an island, on which he and his wife dwelt. The chief god among the Japanese was the deity of the sun. The number of their deities has been estimated at 3,182.

Thunberg has described their physical aspect. "The people of this nation," he says, "are well made, active, free, and easy in their motions, with stout limbs, although their strength is not to be compared with that of the northern inhabitants of Europe. The men are of the middling size, and in general not very corpulent; yet I have seen some that were fat. They are of a yellowish colour all over, sometimes bordering on brown, and sometimes on white. The lower class of people—who in summer, when at work, lay bare the upper part of their bodies—are sunburnt, and consequently brown. Ladies of distinction, who seldom go out in the open air without being covered, are perfectly white. It is by their eyes that, like the Chinese, these people are distinguishable. These organs have not that rotundity which those of other nations exhibit, but are oblong, small, and are sunk deeper in the head, in consequence of which these people have almost the appearance of being pink-eyed. Their eyes are dark brown, or rather black, and the eyelids form, in the great angle of the eye, a deep furrow, which makes the Japanese look as if they were sharp-sighted, and discriminates them from other nations. The eyebrows are also placed somewhat higher. Their heads are in general large, and their necks short; their hair black, thick, and shining, from the use they make of oils; their noses, although not flat, are rather thick and short."

SECTION VI.—THE HYPERBOREAN TRIBES.

Under the name of Hyperborean, Prichard has included various tribes which inhabit the north of Asia. They are among the most

degraded families of the human race, being addicted to Schamanism,* and unacquainted with the arts of civilized life. Most of them have descended from the mountains in the centre of Asia, where there still exist tribes related to them. A few, however, are connected with the tribes which inhabit the neighbouring portions of America. The Namollos, who inhabit the portion of Asia which forms the promontory opposite Behring Straits are, without doubt, Esquimaux, and, like them, are below the middle stature; while the Tscha-uk-thu, allied to another American race, are tall, and have amongst them many giants.

The principal of the Hyperborean nations are the Samorides, Kamschatkans, and Ainos.

The Samorides came from the Altai Mountains, and are allied to Soicts and other tribes that still dwell there. They were described in 1701 as being very low in stature. The women had remarkably small feet. Their complexion was sallow, and they had long eyes and puffed cheeks. Their hair was as black as jet, and everywhere stiff and strong. They believed in the existence of a Supreme Being, whom, however, they did not worship, because they thought he took no interest in the concerns of this world, and required no favour from them. They have an order of priests, who are regarded as mediators between men and the gods appointed by Num, or the Supreme Being, to take care of the world. These priests, or shamans, maintain their power by juggling and other arts of a mysterious character. The people wear fetishes at their command. They believe in a future state.

Kamtschatka was discovered by the Dutch upwards of two centuries ago. The people have since undergone great changes, principally from cruel treatment which they have received from so-called Christian invaders,—so much so, indeed, that the race is now almost extirpated. They are supposed to be of mongrel origin, but this question is still doubtful. The Kamschadales are described as being of “short stature, swarthy complexion, black hair, little beard, broad faces, short and flat noses, small and sunk eyes, small eye-brows, protuberant bellies, and small legs.”

Their religion is of the lowest grade, and some have thought that they were ignorant of a Supreme Being. This, however, does not appear to be the case. The earth was made by Katchu according to

* Schamanism is a term derived from Schaman, a word used to designate a priest who is at the same time physician, soothsayer, and conjurer. These Shamans are generally regarded as the mediators between the people and the gods. Schamanists worship anything, and sometimes they make their idols.

one Kamtschatkan legend, or according to another it was brought by him from heaven and fastened on the sea. Katchu himself came to Kamtschatka, and fixed his habitation there. He had a son and a daughter, who were married, and brought forth children. These were forced to live on the bark of trees, since the gods at that time did not know how to fish.

The Ainos are said to be a race superior to the Samoiedes or Kamtschatkans. Krusenstern describes them as rather below the middle stature. They have a thick bushy beard, black rough hair hanging straight down, and, excepting in the beard, they have the appearance of the Kamschadales, only that their countenance is much more regular. The women of the Ainos, according to the same writer, are ugly enough: their dark colour, their coal-black hair combed over their faces, their blue-painted lips and tattooed hands, allow them no pretensions to beauty. A peculiarity of physical conformation amongst the Ainos is that some of them have very hairy bodies, and even young persons are met with who are universally covered with long black hair.

"The Ainos dwell under cabins composed of reeds or grass, and covering excavations in the earth, like the poorer class of Japanese, among whom are found caverns which formerly served for habitations. The furniture of these dwellings is of the simplest kind: some pots, and fishing tackle, and mats, seated on which is seen the single wife of the owner, having her face tinged with blue round the mouth, which is a badge distinguishing dames of superior rank. She is occupied in making garments for her husband with the bark of a tree, or in nursing the young bear torn by him in the mountains from its enraged mother, or in drying the fat salmon caught by her family in the neighbouring streams and bays, or in collecting the *fucus saccharinus* on the shore: the husband hunts seals and otters, and brings up his children to the chase."

The deities worshipped by the Ainos are the striking objects of nature, such as the sun, moon, and sea. They have various feasts, on which occasions they fare sumptuously on *sake* and bears' flesh.

SECTION VII.—TARTAR NATIONS.

This appellation has been given by Abel-Remusat to a great number of tribes who inhabit the region to the north of the anciently civilized kingdoms of Asia. Prichard has followed Abel-Remusat

in the application of this name to these tribes. The term Tartar, or more properly Tatar, however, originally belonged to a tribe nearly allied to the Monguls in race, who dwelt near the Lake Bouyr. The characteristics of the Tartar race have been ably delineated by Layard. "We have next," he says, "the Mongolian, whether Scyth, Turk, or Tatar, without imagination or strong reasoning powers, intrepid in danger, steady in purpose, overcoming all opposition, despising his fellows, a conqueror. Such has been his character as long as history has recorded his name; he appears to have been made to command and oppress. We find him in the infancy of the human race, as well as at later periods, descending from his far distant mountains, emerging from the great deserts in Central Asia, and overrunning the most wealthy, the most mighty, or the most civilized of nations. He exercises power as his peculiar privilege and right. The solitary Turkish governor rules over a whole province, whose inhabitants, while they hate him as an intruder and a barbarian, tremble at his nod. It is innate in his children; the boy of seven has all the dignity and self-confidence in rule which characterizes the man. The Mongolian must give way before the civilization of Europe, with its inventions and resources; but who can tell whether the time may not come when he may again tread upon the other races, as he has done at intervals from the remotest ages? But observe the absence of all those intellectual qualities which have marked the Shemite and the Indo-European. If the Mongolian nations were to be swept from the face of the earth, they would leave scarcely a monument to record their former existence. They have had no literature, no laws, no arts, to which their name has been attached. If they have raised edifices, they have servilely followed those who went before them, or those whom they conquered. They have depopulated, not peopled. Whether it be the Scythic invasion recorded by Herodotus, or the march of Timourleng, we have the same traces of blood, the same desert left behind, but no great monument, no great work."

The characteristics which Layard has here pointed out renders the investigation of their history very difficult. In tracing them we are soon involved in an obscurity from which we can find no light to extricate us. In fact, the principal source from which we can derive any continuous account of them is the works of the Chinese; and even here the inquiry is attended with the difficulty of identifying the tribes that are mentioned. As to the irruptions which they have made, we have definite information; and as to the general character and features of the Tartars as a whole, there can be no doubt. Nor

have they been entirely wanting in intellectual advancement. The remarkable effects which the Chaldean or Nestorian Christians produced on them, even on their monarchs, such as Prester John, argue not a little for their intellectual capabilities. And Timur, the illustrious descendant of Tschingghis-Khan, whom we have noticed in describing Persia, wrote a work called the "Institutes." From it may be collected a good idea of the character of the Tartar tribes, and especially of their conduct to their leaders. One time he informs us he was engaged in earnest supplication, imploring Almighty God to deliver him from a wandering life. "And I had not yet rested from my devotions when a number of people appeared afar off, and they were passing along in a line with the hill; and I mounted my horse and came behind them, that I might know their condition, and what men they were. And they were in all seventy horsemen; and I asked of them saying, 'Warriors, who are ye?' and they answered me, 'We are the servants of Ameer Timur, and we wander in search of him, and lo! we find him not.' And I said unto them, 'How say ye if I be your guide, and conduct you unto him?' And one of them put his horse to speed, and went and carried the news to the leaders, saying, 'We have found a guide who can lead us to the Ameer Timur.' And the leaders drew back the reins of their horses, and gave orders that I should appear before them. And they were three troops; and the leader of the first was Tuglich Kojeh Berlaus, and the leader of the second was Ameer Syfu Dien, and the leader of the third was Toubuck Bahauder. And when their eyes fell upon me they were overwhelmed with joy; and they alighted from their horses, and they came and kneeled, and they kissed my stirrup. I also alighted from my horse, and took each of them in my arms; and I put my turban on the head of Tuglich Kojeh, and my girdle, which was very rich in jewels and wrought with gold, I bound on the loins of Ameer Syfu Dien, and I clothed Toubuck Bahauder in my cloak. And they wept, and I wept also. And the hour of prayer was arrived, and we prayed together; and I collected my people together and made a feast."*

The Tartar races may be arranged under three great families—the Mongolian, the Tungusian, and the Turkish. All the three are intimately connected with each other, as has been sufficiently proved by a comparison of their languages, and they appear to be more remotely allied to the Finns, or primitive inhabitants of northern Europe.

It would be impossible to give any idea of the numerous tribes that

* *Fraser's Persia.*

compose the families of the Tartar race. We shall, therefore, confine ourselves to general descriptions of them.

The Mongolians were unknown till the celebrated irruption of Tschinggis-khan. There is a Mongolian legend, related by Prichard, which endeavours to account for their origin. In the valley of Irguene-koun, "Precipitous Rocks," Tekouz and Kayan concealed themselves, with their wives, after a battle that had extirpated the remainder of the race. The family continued there for several generations, until they were unable to find enough of provisions for themselves. They therefore resolved to escape from their position, and this they did by accumulating fuel in an iron mine, and melting the side of a mountain by means of seventy pairs of bellows. The passage was celebrated by the Mongolians at an annual festival, which was still kept up in the days of Tschingghis-khan. The Mongolians attained great importance during the period that succeeded the victories of Tschingghis-khan, and their power and wealth seem to have been very great.*

The physical characters of the Mongolians are well known. Their eyes are remarkable, being far apart from each other, and with the openings of the eyelids placed obliquely. The nasal bones are flat and broad, the cheek-bones project laterally, and the face is particularly broad and flat at the plane of the nostrils and the zygomatic arch. Their complexion is tawny, and their hair black. These characteristics are not, however, invariable, as some have supposed. Pallas met with a girl who had genuine Mongolian features, and who, nevertheless, had hair decidedly flaxen. They are generally regarded as ugly, but an intelligent traveller has remarked that there are men and women among the Kalmuks, a Mongolian tribe, who have round and agreeable countenances, and females are to be seen "with features so regular and beautiful that they would not fail to attract many admirers in any of the cities of Europe."

The Mongolians, like the Bushmen of Africa, have the power of seeing very minute objects though removed at a great distance from them. Their sense of smell, too, is very acute, and they can, by their hearing, recognise at remote distances the approach of an enemy. They are greatly addicted to riding either on horses or dromedaries, and their limbs seem peculiarly suited for that exercise.

The Tungusian nation or Mandshu Tartars occupy a fertile region in the north-east of Asia. Their history is involved in great obscurity, and the only source of information with regard to it is the Chinese

* See the Letter of Prester John in the First Volume of Layard's *Nineveh*.

writers. At an early period they were engaged in wars with the Chinese, and the Khitans, one of the Tungusian tribes, established an extensive empire, and adopted Chinese manners. Raschid-ed-din, a Mahommedan historian who flourished in the fourteenth century, has given an account of the Tungusians of Daouria. "They inhabit vast forests, dwelling not under tents, but in cabins formed of the branches of trees, and covered with bark. They have no herds, but feed on the flesh of wild oxen and sheep, and clothe themselves with the skins of beasts. The most terrible execration that a father can utter against a disobedient child is, that he may be forced to betake himself to the tending of flocks: they look upon the inhabitants of towns, and even on pastoral people, as condemned to a life of miserable drudgery. They move from place to place, and carry their baggage on the backs of wild oxen. Their country abounds in mountains and forests. They pass the winter in hunting on the snow, and by the aid of pieces of wood termed *tschanas*, they fly over the surface of the snow with great velocity, and traverse spaces of incredible extent."

The physical characters of the Tungusians are a broad and flat countenance, with little beard. Their hair is black and long. They preserve, according to Pallas, a lock of hair longer on the tops of their heads, which they tie in a knot in order to fasten in it their bows and keep them dry when obliged, on long journeys, or in the chase, to swim over deep waters.

The most important of the Tartar nations is the Turks. The tribes of this remarkable people have scattered themselves to a great distance from each other. Chinese history informs us of a Tartar nation called the Hiongnu, who dwelt on the borders of the Chinese Empire. Rude and barbarous at first, and living in the way in which some of the Turkish tribes who are yet barbarous spend their time, they were able to cope with the generals of the Celestial Empire, and when at length they were defeated, their remnants were sufficient, in a short time, to produce an offspring that raised another dominion under another name. From the Hiongnu were also descended, in all probability, the Ouigours, who, during the Middle Ages, were the scribes of the Turkish race, almost the only portion who were acquainted with letters. It was through the Nestorians that they acquired this knowledge. In the fourth and succeeding centuries vast hordes of the Turkish tribes rushed in upon Europe. The Hunns, the Bulgarians, the Avars, Chazars, and the Nomanians were, doubtless, Tartar tribes. Their fierce aspect, or rather their strange unearthly look, with their small eyes, broad faces, flat noses, and

large cheek-bones, at first struck terror into the Europeans on whom they rushed, for they seemed like monsters who had no relationship with human beings. The career of the Hunns is well known. Many of the other tribes settled in various parts of Europe, principally in Turkey and Russia. And in Turkey another tribe, the Ottoman or Osmanli Tartars, have been able to establish a vast empire. Others of the Turkish tribes roam through central Asia, living in tents, and shifting from one place to another, always riding on horseback and taking their flocks with them, and generally disdaining the cultivation of the ground. Their food is chiefly the flesh of horses, and their drink milk, from which they make an intoxicating preparation of which they are fond. Most of these tribes have become converts to Mahomedanism, but they have mixed up with that religion many of their own legends. Some of them seem to have a peculiar mental constitution. The Kirghis, for instance, are peculiarly fond of leading a kind of dreamy existence. A melancholy people, they sometimes sit during the night on the banks of their streams, listening to the melancholy murmur of the waters, and gazing on the pale moon. There is also a Turkish tribe on the borders of the Icy Sea, far removed from every other Turkish tribe, but believing in a legend which affirms that they emigrated from the south. These people used to believe in one Supreme Being, but at the same time were addicted to fetishism. The Russian missionaries have done away with most of their superstitions.

The Turks being thus scattered—some near China, others in Europe, others in the centre of Asia, and others on the borders of the Icy Sea—need we wonder that their physical features have changed? Some have fancied that the Mongolian form of skull and face cannot change, and, trusting to this fancy, have asserted that some of the tribes whose languages prove them to be Turkish are not really such. But we have seen that even amongst the Monguls flaxen hair occurs; and in a subsequent chapter we shall have to mention many instances of remarkable changes from the features peculiar to one race to those peculiar to another. What is to prevent these changes in the case of the Turks? Accordingly, we find the Tartars of Kasan described as displaying a noble and finely-cast type of the human species, in which the Eastern-Asiatic character has become scarcely perceptible. Nor has this change taken place through intermixture. The prevailing features among the Turkish tribes are quite characteristic, and belong to the Mongolian or Turanian type. We may take the Kirghis as a specimen. Lieu-

tenant Wood describes them as having disagreeable countenances, with the upper part of the nose sinking into the face, so as to leave the space between their deeply-seated and elongated eyes without the usual dividing ridge. Their cheeks, large and bloated, look as if pieces of flesh had been daubed upon them; a short beard covers the chin. Their complexion is darkened by exposure to all weathers rather than by the sun. The women are rather good-looking, and form good wives.

CHAPTER III.

THE NATIONS OF AFRICA.

A CONSIDERABLE portion of Africa is still a *terra incognita*. The vast deserts in its centre, and in various parts to the south and north of the Sahara, the fierce and cruel habits of many of the native tribes, the difficulty of acquiring their languages, and the many dangers that one must encounter who travels through a country infested by wild beasts, retard the progress of discovery. The Parks, Bruce, and Landers of a former period have still, however, worthy followers. The bold adventures of the hunter Cumming, and the late discovery of the lake Gnamhi by the missionary Livingstone, together with the warm reception which his discoveries have received from the Geographical Society, will, no doubt, give a great stimulus to African travel; so that the romance and curiosity of some, and the higher motives of others, will probably ere long find a way through the thickest jungles and the most arid deserts to the unknown tribes that inhabit the interior. Southern Africa is already well known; the Negroes of the west coast, and the Berbers of the north, are not unknown, while Egypt is hoar with age, and exhibits much of its history on the everlasting pages of its own gigantic monuments.

In describing the nations of Africa we shall divide them, according to the most common arrangement, into three classes—the nations of Southern Africa, the nations of Middle Africa, and the nations of Northern Africa.

SECTION I.—THE NATIONS OF SOUTHERN AFRICA.

I.—THE HOTTENTOTS.

The most southern of native African tribes are the Hottentots. They have attracted a considerable degree of attention. When the Dutch, in the seventeenth century, colonized the Cape of Good Hope, the Hottentots were said to be a hospitable and truth-

speaking people; and, on the whole, they were regarded as intelligent and virtuous, compared with many other heathen tribes. They were treated, however, in the most disgraceful manner by the colonists. Their lands were taken from them; they were plundered of their cattle; bands of soldiers, called commandoes, were sent out against them; hundreds of them were slain, and as many were taken to be the slaves of the selfish men who had seized their land. The same system was pursued for the most part by the English successors of the Dutch, till they were emancipated mainly through the bold and enlightened efforts of Dr. Philip.

Descriptions given of the character of the Hottentots before they were deteriorated by the cruel treatment of the Dutch, have come down to us. They are represented as faithful servants, with kind dispositions. Some of them were able to master two or three European languages, and others were capable of holding confidential posts in great commercial houses. They were then a numerous people, with a patriarchal system of government. They had large flocks and lived in villages, which they could easily move to other situations, and to which the name of kraal was given.

Though it is asserted now that the Hottentots have no god, we are informed that then they acknowledged a supreme power, to whom, however, they did not pay adoration. They worshipped the moon, and a curious kind of beetle, which they believed to possess some extraordinary virtue. They had also a god of evil, they paid respect to sorcerers, and appear to have had a faint idea of a future state.

More modern travellers have not described them so favourably. A lazy, troublesome, ignorant, brutish race, is the common character which is bestowed on them. But many of them have become examples of the power of Christianity to tame the wildest and refine the most sensual of men.

The physical features of the Hottentots, and especially the conformation of the skull, are very peculiar. Their skin is of a brownish colour. Their hair is black, woolly, and thinly scattered in tufts on the head. Their eyes are generally of a chestnut colour. The cheek-bones are high and prominent, the nose broad and flat, and the chin long. They are for the most part not tall, and far from handsome, though there are exceptions. Individuals are found among them with humps. This feature was supposed to be confined to the Bushmen, but it is now well known that it occurs in all the Hottentot and in many other African tribes.

The language of the Hottentots is remarkable for a clicking sound, emitted in pronunciation, and produced by the retraction of the back

of the tongue from the incisor teeth, or the part of the palate immediately above them. The Bushmen, besides this clicking, emit also a creaking sound, which is peculiar to them.

The principal Hottentot tribes are the Corannas, the Namaquas, and the Bushmen. The Corannas are about the middle size, and very indolent. They hate the Bushmen, and at the same time have the reputation of being the best of the Hottentots.

Great Namaqualand lies on the west coast of Africa, to the north of Gariep or Orange River, and to the south of the Damaras, a Caffre tribe. Little Namaqualand is on the south side of the same river. The Namaquas bear the same character as the Corannas. They are a wandering race, procuring their sustenance by their bows and arrows, living in kraals and owning the sway of a chief. One of their chiefs was the celebrated Africaner. He was at first notorious for his marauding expeditions, and whites and Hottentots were equally afraid of him. Never was man more bloody or determined in his attempts to injure those around him.

The circumstances which led Africaner to become a robber have been detailed by Moffat, and may be given as an illustration of the cruel treatment to which the Hottentots were subjected by the colonists. "Africaner and his father," says Mr. Moffat, "once roamed on their native hills and dales within one hundred miles of Cape Town; pastured their own flocks, killed their own game, drank of their own streams, and mingled the music of their heathen songs with the winds which burst over the Witseberg and Winterhock mountains, once the strongholds of his clan. As the Dutch settlers increased, and found it necessary to make room for themselves by adopting as their own the lands which lay beyond them, the Hottentots, the aborigines, perfectly incapable of maintaining their ground against these foreign intruders, were compelled to give place by removing to a distance, or yielding themselves in passive obedience to the farmers. From time to time he found himself and his people becoming more remote from the land of their forefathers, till he became united and subject to a farmer named P—. Here he and his diminished clan lived for a number of years. In Africaner P— found a faithful and an intrepid shepherd, while his valour in defending and increasing the herds and flocks of his master enhanced his value; at the same time it rapidly matured the latent principle which afterwards recoiled on that devoted family, and carried devastation to whatever quarter he directed his steps. Had P— treated his subjects with common humanity, not to say with gratitude, he might have died honourably, and prevented the catas-

trophe which befel the family, and the train of robbery, crime, and bloodshed, which quickly followed that melancholy event. It can serve no good purpose here to detail the many provocations and oppressions which at length roused the apparently dormant energies of the often dejected chieftain, who saw his people dwindling to a mere handful, their wives and daughters abused, their infants murdered, while he himself had to subsist on a coarse and scanty pittance which, in the days of his independency, he would have considered as the crumbs of a table fit only for the poorest of the poor. Demonstrations too tangible to admit of a doubt convinced him and his people that, in addition to having their tenderest feelings trodden under foot, evil was intended against the whole party. They had been trained to the use of fire-arms, to act not only on the defensive, but offensive also; and Africaner, who had been signally expert in recapturing stolen cattle from the Bushmen pirates, now refused to comply with the command of the master, who was a kind of justice of the peace. Order after order was sent down to the huts of Africaner and his people. They positively refused. They had on the previous night received authentic information that it was a deep-laid scheme to get them to go to another farm, where some of the party were to be seized. Fired with indignation at the accumulated woes through which they had passed, a tempest was brooding in their bosoms. They had before signified their wish, with the farmer's permission, to have some reward for their often galling servitude, and to be allowed peaceably to remove to some of the sequestered districts beyond, where they might live in peace. This desire had been sternly refused, and followed by severity still more grievous. It was eventide, and the farmer, exasperated to find his commands disregarded, ordered them to appear at the door of his house. This was to them an awful moment; and though accustomed to scenes of barbarity, their hearts beat hard. It had not yet entered their minds to do violence to the farmer. Jager (another name for Africaner), with his brothers and some attendants, moved slowly up towards the door of the house. Titus, the next brother to the chief, dreading that the farmer in his wrath might have recourse to desperate measures, took his gun with him, which he easily concealed behind him, being night. When they reached the front of the house, and Jager, the chief, had gone up the few steps leading to the door to state their complaints, the farmer rushed furiously on the chieftain, and with one blow precipitated him to the bottom of the steps. At this moment Titus drew from behind him his gun, fired on P——, who staggered backwards and fell. They

then entered the house, the wife having witnessed the murder of her husband and implored mercy. They told her on no account to be alarmed, for they had nothing against *her*. They asked for the guns and ammunition which were in the house, which she promptly delivered to them. They then straightly charged her not to leave the house during the night, as they could not ensure her safety from others of the servants, who, if she and her family attempted to flee, might kill them. This admonition, however, was disregarded. Overcome with terror, two children escaped by a back door. These were slain by two Bushmen, who had long been looking out for an opportunity of revenging injuries they had suffered. Mrs. P—— escaped in safety to the nearest farm. Africaner, with as little loss of time, rallied the remnant of his tribe, and, with what they could take with them, directed their course to the Orange River, and were soon beyond the reach of their pursuers, who, in a thinly-scattered population, required time to collect. He fixed his abode on the banks of the Orange River, and afterwards, a chief ceding to him his dominion in Great Namaqualand, it henceforth became his by right, as well as by conquest. . . . Africaner now became a terror, not only to the colony on the south, but also to the tribes on the north. The tribes fled at his approach. His name carried dismay even to the solitary wastes. At a subsequent period, as I was standing with a Namaqua chief looking at Africaner in a supplicating attitude, entreating parties ripe for a battle to live at peace with each other—‘Look,’ said the wondering chief, pointing to Africaner, ‘there is the man, once the lion, at whose roar even the inhabitants of distant hamlets fled from their homes. Yes, and I (patting his chest with his hand) have, for fear of his approach, fled with my people, our wives and our babes, to the mountain glen, or to the wilderness, and spent nights among beasts of prey, rather than gaze on the eyes of this lion, or hear his roar.’”* And yet this terrible son of Africa, from whom, in his heathen state, some would have wrenched his title to humanity—this man of blood, belonging to a race despised and spurned by many Europeans, became gentle as a lamb, a pattern of the milder as well as the severer virtues, through the power of the faith of CHRIST.

The Namaquas fancied that the sea was made by a girl; that the bitter and the pleasant waters were at first separate, but that, when enraged by some occurrence or other, she mixed the two, and made the sea such that no one could drink of it. The moon, they thought, was made by some people at sea, who, whenever she went into the

* Moffat's *Missionary Labours and Scenes in South Africa*, p. 73.

sea, cut her up and fried her, and then put her to rights again, making her appear on the other side. They believed in a devil, and they imagined that when they died they went to that side of the sea on which the devil dwelt. They had no idea of a Divine Creator, and seemed to fancy that man was the being most likely to make anything. Man, according to them, made the beasts.

The Bushmen, called in their own language Saabs, are the lowest of the Hottentots. Some think that they are those Hottentots who were forced, by the loss of their cattle and the ill treatment which they received from the colonists, to live a desperate life in the woods. But we find wandering tribes among the Bechuanas and other African races, whose origin cannot be explained in this way. The Bushmen are those Hottentots who were sent forth to collect skins of wild beasts for those living in kraals. They were treated more as slaves than as equals by the other Hottentots, and they, consequently, threw off their allegiance to them, and were joined by those who preferred an independent life.

They wander about from place to place, living on the produce of the chase, or on any roots or fruits which they are able to procure. They devour lizards, ants' eggs, serpents, and many loathsome animals. Owing to their wandering propensity, their language is very peculiar. The various dialects of the different tribes to which they pay their visits are blended in one, which is unintelligible to the other Hottentots.

They are described as being below the middle size. Though not well formed, yet they are more active than the other Hottentots. They have no house nor flocks; they spend the night in a hole dug in the earth, and often covered over with reeds, but these are not sufficient to protect them from rain. They think nothing of destroying their children, and maternal care ceases when the young ones are able to crawl. The chase is their principal support, and they will often run to a very great distance in pursuit of an animal. Their sight is exceedingly keen, and they will see from a lofty hill the game on the plain beneath as well as though they had telescopes. But they have a dark, sly look. Fearing man as much as the wild animals of their bushes, they are, in the presence of other tribes, very suspicious.

II.—THE CAFFRES.

The other principal race of natives in Southern Africa is the Caffre or Kafir. They are a bold and independent people to the north of the

Fish River. They extend as far north as Delagoa Bay; and the Damaras, a Caffre tribe, are on the west coast of Africa, to the north of the Namaquas. They came from the north-east, but from what particular part is not known. They made inroads into the country of the Hottentots, and took possession of many portions of land belonging to them.

The Caffres are a tall, rather handsome race, with their limbs well-proportioned. The features of some are very like the European, while those of others approach the Negro type. Their complexion is of a light brown, but ~~not~~ altogether so light as that of the Hottentots. Some have described them as jet black. This is doubtless a mistake, arising from ignorance of the custom which the Caffres have of besmearing their bodies with oil and charcoal. Their hair is black and woolly, but does not, like the hair of the Hottentots, grow in tufts, and it is straighter than theirs. They have high cheek-bones, their nose is not flat, their forehead is high, and their chin rounded.

They are governed by kings or chief princes, who have under them a great number of minor princes. These inferior princes are the rulers of the villages or kraals which compose the tribe. The power of the kings is not altogether despotic, and great freedom of discussion is allowed in their assemblies, for it is no uncommon thing for a prince to have his character severely handled by one of the members, or to be publicly accused of laziness or indifference to the interests of the tribe, on the slightest grounds and in the strongest terms.

Circumcision is universally practised among them. This curious circumstance is believed to be a relic of far distant ages, for the same rite was practised by the Egyptians in the earliest times.

The Caffres are polygamists. The women are slaves to the men. They lead a very laborious life, are forced to build the houses, to carry the wood necessary for that purpose, to cultivate the land, and obey the behests of their lords. The young girls receive a training to fit them to become suitable wives, and one of the injunctions urged upon them is absolute obedience to their husbands.

The men occupy themselves in the chase, or in predatory excursions into the country of their enemies. They keep large herds of cattle. They are also well acquainted with iron and its uses, and have long been famous for the neatness of their iron instruments. Many of the colonists have received their agricultural implements from the Caffre tribes of the interior.

Their religious notions have been examined, but a variety of opinion with regard to them still exists. Some assert that they have a distinct idea of a god, to whom they give the name of Uhlunga.

It is farther asserted that they believe in the immortality of the soul, and that they are accustomed to offer sacrifices. Others, however, have attempted to show that there is no satisfactory proof for these assertions, and that the Caffres truly deserve their name, Kafirs, or infidels. The fact seems to be that the Caffres have been degenerating from their ancestors, who, doubtless, believed in a god and in the immortality of the soul, and that there are now but faint traditions here and there of ancestral beliefs and customs.

They have a class of men amongst them called rain-makers, to whom they pay very great respect. These rain-makers are sorcerers, who very frequently impose upon their credulous countrymen.

The Caffrarian language is said to be soft and harmonious. The accent is on the last syllable—the pronunciation rather slow, and there is not that clicking which has been noticed in the speech of the Hottentots.

There are many tribes of the Caffres, the most remarkable of which are the Amakosah, the Bechuanas, the Damaras, and the Zoolus.

The Bechuanas deserve especial notice. They extend from the sources of the Gariep and Ky Gariep to the northward, and include many tribes, such as the Batlapi, the Barolongs, the Batlaros, the Bamairis, and Mantatees. They are the most cultivated of the Caffre race, and have poets and national eulogists who celebrate the deeds of their great men. They have also meetings of parliament which they call pitshos. One of these pitshos, held on a particular occasion, has been described by Moffat. "About 10 A.M.," he writes, "the whole body of armed men, amounting to about 1000, came to the outskirts of the town, and returned again to the public fold, or place of assembly, some singing war-songs; others engaged in mock fights, with all the fantastic gestures which their wild imaginations could invent. The whole body took their seats, lining the fold, leaving an area in the centre for the speakers. A few short extracts from some of the speeches will serve to show the manner in which these meetings are conducted. Although the whole exhibits a very grotesque scene, business is carried on with the most perfect order. There is but little cheering, and still less *hissing*, while every speaker fearlessly states his own sentiments. The audience is seated on the ground, each man having before him his shield, to which is attached a number of spears. A quiver containing poisoned arrows is hung from the shoulder, and a battle-axe is held in the right hand. Many were adorned with tiger skins and tails, and had plumes of feathers waving on their heads. In the centre a sufficient space was left for the privileged—those who had killed an enemy in battle—to

dance and sing, in which they exhibited the most violent and fantastic gestures conceivable, which drew forth from the spectators the most clamorous applause. When they retire to their seats the speaker commences by commanding silence. 'Be silent, ye Batlapis; be silent, ye Barolongs;' addressing each tribe distinctly, not excepting the white people, if any happen to be present, and to which each responds with a groan. He then takes from his shield a spear, and points it in the direction in which the enemy is advancing, imprecating a curse upon them, and thus declaring war by repeatedly thrusting his spear in that direction, and plunging it into the enemy. This receives a loud whistling sound of applause. He next directs his spear toward the Bushmen country, south and southwest, imprecating also a curse on those "ox-eaters," as they are called. The king on this, as on all similar occasions, introduced the business of the day by 'Ye sons of Molehabangue,'—viewing all the influential men present as the friends or allies of his kingdom, which rose to more than its former eminence under the reign of that monarch, his father,—'the Mantatees are a strong and victorious people; they have overwhelmed many nations, and they are approaching to destroy us. We have been apprised of their manners, their deeds, their weapons, and their intentions. We cannot stand against the Mantatees; we must now concert, conclude, and be determined to stand: the case is a great one. You have seen the interest the missionary has taken in your safety; if we exert ourselves as he has done, the Mantatees can come no farther. You see the white people are our friends. You see Mr. Thompson, a chief of the Cape, has come to see us on horseback; he has not come to lurk behind our houses as a spy, but come openly and with confidence; his intentions are good; he is one on whom the light of the day may shine; he is our friend. I now wait to hear what the general opinion is. Let every one speak his mind, and then I shall speak again.' Mothibi (the king) manœuvred his spear at the commencement, and then pointing it towards heaven, the audience shouted 'Pula' (rain), on which he sat down amidst a din of applause. Between each speaker a part or verse of a war-song is sung; the same antics are then performed, and again universal silence is commanded."

The Bechuanas are considerably advanced in the arts of civilized life. They have well-built houses, till large tracts of country, and lay up stores for the winter. Tobacco, sugar, and other articles of comfort or luxury, are cultivated by them. They have a curious notion with regard to thunder; they think that it is caused by a bird

which is generally seen flying through the air during a thunderstorm. They have names for several of the stars that adorn the firmament, a circumstance which shows that they are not altogether unobservant of the phenomena that take place around them.

Of the other Caffre tribes the Balala are the poorest and most degraded, and the Damaras are remarkable for their use of copper in their mechanical works.

III.—THE TRIBES ON THE COAST OF MOZAMBIQUE.

On the coast of Mozambique, even to Quiloa and Zanzibar, are many tribes whose physical features resemble those of the Negroes, yet whose languages would seem to point to a Caffre origin. Their features vary, however, and, while many of them have been regarded as Negroes, others have approached very nearly to the European type.

It would be as tedious as it would be useless to attempt to mention all the tribes which travellers have observed on this coast. The three most important are the Makuas, the Macarongas, and the Suhali.

The Makuas.—The Makuas are the inhabitants of the coast of Mozambique which extends from the Zambesi river to Cape Delgado. They are a warlike and fierce race, and are said sometimes to eat human flesh. Their skin is tattooed all over the body, their teeth are filed so as to end in tapering points, and ornaments of copper hang from their noses. They are a tall well-made race, but disfigured very much by the tattooing of their skin, and the fantastic appearance of their hair, which they shave in a very odd way. Their upper lip protrudes to an extraordinary extent.

The Macarongas.—The Macaronga kingdom includes the territory of the Monomotapa, and the regions lying on the rivers Sofala and Sabia. The Macarongas are of black complexion, and, like the other Caffres, are said to worship no god, to have no temples, and to offer up no sacrifices. An old writer thus describes them:—"I believe, for certain, that this Caffre nation is the most brutal and barbarous in the world, neither worshipping God nor any idol, nor have image, church, or sacrifice. * * They believe the soul's immortality in another world. They confess that there is a devil, which they call Musaca. They hold monkeys were, in time past, men and women, and call them the 'old people.' * * These Caffres are black as pitch, curled, and wear their hair full of horns made of the same hair, which stand up like distaffs, wearing slender pins of wood within these locks to uphold them without bending. * * The vulgar go

naked, both men and women, without shame, wearing only an apron made of a monkey's skin."

The Suhailli.—The Suhailli are the inhabitants of Zanzibar, which stretches from the northern boundary of Mozambique to the river Juba. They are all Mahommedans, and are engaged in trading along the coast of Zanzibar to Mozambique and Madagascar. Some of them sail with goods to Arabia and Hindostan. They put amulets around the necks of their children. They are black, with woolly hair, but differ from the Makuas in not having the lips projecting. They have become mixed with the Arabs to some extent, and there is a tradition that long ago Mahommedan missionaries arrived in their land. Some of them could not be distinguished from Arabs, and others appear to be Negroes.

IV.—THE TRIBES OF KONGO.

Included within Southern Africa is the kingdom of Kongo, on the west coast. This region consists of three terraces. The littoral terrace is a great plain, not much above the level of the sea, and abounding in morasses. The inner terraces are more luxuriant, and contain much beautiful and picturesque scenery.

The complexion of the people of Kongo varies considerably, and this variety cannot be attributed to any intermixture with foreigners. Some are of a brown colour, others are of a blackish red, and others of a darkish yellow. The people that live near the coast have their skin jet black, and in other respects resemble the Negroes. The complexion of the inhabitants of the hilly country is lighter, and the whole features are farther removed from those of the Negroes.

There are several nations in Kongo. A partial examination of the languages of these has rendered it very probable that all of them belong to one family. Some of them we shall mention.

The 'Mbundas.—To the north of the river Zaire the most important of the Kongoese countries is Loango. It is a great slave-trading district. The people of Loango, called 'Mbundas, are a tall, well-made race, of a black complexion. Their women are remarkably beautiful, and their features are European. They are regarded as the most beautiful women on the west coast of Africa. In Loango is a great number of Jews, who have kept up their religious rites and customs, but who have become, in their physical character, like the natives, having their skin black.

The Jagas.—Another great tribe of the Kongoese is the Jagas, who

wander about in the more fertile regions of Kongo. They are described as being very fierce and eating human flesh. They resemble the Caffres in their features, but they have a religion, and worship a being called Quesango. Once they were a very powerful and terrific tribe, but having lately been defeated they have dwindled into insignificance, yet they still retain their separate existence.

There are also the Cabendas, a yellowish race; the Anzichi, who are cannibals, and expose pieces of human flesh for sale; and the Ambriz, whose complexion varies, being either yellow, reddish, black, or even jet black.

SECTION II.—THE NATIONS OF CENTRAL AFRICA.

The principal nations of Middle Africa are the Egyptian, Ethiopic, and Negro. The Negro race is distinguished from the Ethiopic by its having woolly hair. But the Ethiopic and Negro races are far from being distinct from each other, or from the tribes of Southern Africa. The languages of all of them, as far as they are known, present many signs of affinity, while they differ entirely from the Indo-European and Semitic. Nor are the Negro and Ethiopic races distinctly separated from each other in situation. The Negro race, for the most part, inhabits the west coast of Africa, and the Ethiopic the east; yet we find tribes with woolly hair on the east coast and Ethiopic tribes on the west, so that the line of separation, physically, is anything but distinct or rigid.

I.—THE EGYPTIANS.

The most illustrious nation of Middle Africa is, without doubt, the Egyptian. This nation is, historically, one of the most ancient in the world. We read of it in the first records of the nations of the earth as in a flourishing condition, and in the time of Joseph it was a powerful kingdom, adorned with the arts of civilization. It then had its priests and magicians, and its fame had extended far and wide.

A little after the era of Joseph, in what an ancient historian of Egypt calls the eighteenth dynasty, when Amasis succeeded to the throne, Egypt reached the height of its prosperity, and buildings and monuments were raised which, for grandeur and extent, have never been surpassed. A faint idea of the progress in architecture which the

Egyptians had made may be formed from a consideration of one of these stupendous works :—"According to Pliny, 366,000 men were employed for twenty years in erecting the Great Pyramid ; and Herodotus reports, from an inscription which it bore, that the expense of providing the workmen with onions and other roots amounted to 1600 talents. Whole mosques have probably been built out of spoils from it alone, yet the integrity of its form remains substantially unimpaired, and from a distance scarcely a trace of violence or decay can be seen. The existing masonry has been estimated at above six millions of tons, which was raised over an area of 13½ English acres ; and supposing the cost of the structure to have been one shilling a cubic foot, including carriage, materials, and workmanship, the erection required an outlay of nearly five millions sterling. The original perpendicular height was 480 feet, exceeding that of St. Peter's by 43 feet and that of St. Paul's by 110 feet. The huge mass equalled a solid pile occupying the whole area of Lincoln's-inn-fields, and ascending to a point 100 feet higher than the top of St. Paul's." * Other works, which are equally calculated to excite the astonishment, are numerous in that land of wonders and mysteries. Sphinxes, idols, and large cavern-tombs excavated from a hard granite rock (Syenite), and containing a vast number of rooms, still attest the ingenuity of the Egyptians. But not only in architecture but in almost every art of modern civilization were they skilful. Painting, writing, weaving, embalming, and carving, were familiar to them. They were able to work iron and also gold, and were acquainted with the method of overlaying gold. Music also they knew, and they had various instruments, such as the harp and psaltery.

Notwithstanding this refinement their religion was the most degraded that can well be imagined. They worshipped dogs and cats, ibises and animals of all kinds, and in the striking words of Ezekiel, "every form of creeping things and abominable beasts, and all nastinesses."† Respect was paid to these animals, and laws were enacted with reference to the treatment which they were to receive. "In whatever house," says Herodotus, "a cat dies of a natural death, all the family shave their eyebrows only, but if a dog die they shave the whole body and the head." And many other superstitious rites and ceremonies were performed in like manner in honour of other animals.

This was the popular worship. Yet the Egyptians had philoso-

* Kitto's Bibl. Cyclo., vol i. p. 610.

† Ezekiel viii. 10.

phical theories which indicated better and more refined ideas. One of their doctrines was, that all things are sprung from one Eternal Being, into whom all things return. This they had in common with the Hindoos and with many of the Greeks, the Pythagoreans for instance, who are supposed to have received it from them. This doctrine of emanation and absorption led naturally to the worship of animals, for they thought that man, after having emanated from the Deity, underwent many changes, and sometimes entered into the bodies of animals before he was again absorbed in God. Some of their philosophical opinions show the intellectual height which they had reached. The Greek philosophers looked on Egypt as the repository of philosophy and science, and travelled thither to converse with its learned priests.

The Egyptians were divided into castes. There were seven of them—priests, warriors, herdsmen, swineherds, tradesmen, interpreters, and pilots. The priests and warriors had various privileges which belonged to none of the others.

The Egyptians practised the rite of circumcision. Herodotus also asserts of them that the women did the out-door work amongst them, while the men remained within the house and spun and managed the affairs of the house. This report is confirmed by Sophocles. But extant Egyptian paintings exhibit women as engaged in spinning and similar operations.

The Egyptians have been famous for their curious method of writing by emblematic figures. Herodotus informs us that there were two kinds of letters, the one sacred and the other common. This was found to be the case when the Egyptian inscriptions became intelligible to modern scholars. There are the Hieratic or Sacred, and the Enchorial, Demotic or Common. The Coptic is the modern representative of the language, which was used by the Egyptians from the earliest times. That language no doubt underwent many changes, but still it was probably essentially the same in the time of Moses and in the time of CHRIST.

A comparison of the Egyptian with the African languages seems to prove the affinity between the Egyptian and other African tribes. At the same time it becomes plain, on comparing the Coptic with any of the Semitic or Indo-European languages, that the Egyptians have nothing in common with them, except a few coincidences which can prove nothing but the most remote connection. This has been regarded the more extraordinary, as an astonishing resemblance between the Egyptians and the Hindoos, in manners, habits, and opinions, has been observed. How can this be accounted for? A colony, it is

argued, could not have gone from Africa to India without bringing to it and fixing in it its language—or, at least, if this was the case, we should expect some remnants of the African speech blended with the Sanscrit. Prichard has hazarded a conjecture which seems to be most probable. "If the Goths," he says, "the Hindoos, the Greeks and Latins, originally speaking one language, had so far diversified their speech as they must be allowed to have done fifteen centuries before the Christian era, the diversifying process, within nearly an equal period of time, may have given rise to differences as great as those which exist between the Semitic and Indian languages. But if so great a diversity in language as this was really brought about, no difference of human idioms will afford proof of original diversity of race, and the Egyptians and Hindoos may have had common ancestors, from whom they derived their characteristic traits of resemblance." *

The physical features of the Egyptians are variously given. We have seen already, in the Introduction to this volume, that the Greeks often confounded them with the Negro race. Their own paintings, however, distinguish the two, and exhibit the Egyptians as of copper colour, with slender bodies, rather below the middle size, eyes long, nose small, and the mouth large. Blumenbach, from an examination of these paintings, was led to think that there were three different kinds of physiognomy among them. "The first coincides with the descriptions given of the Egyptians by the ancients. It is chiefly distinguished by prominent maxillæ (jaws), turgid lips, a broad flat nose, and protruding eye-balls. The second has a long narrow nose, long and thin eyelids, which turn upwards from the bridge of the nose towards the temples, ears placed high on the head, a short and thin bodily structure, and very long shanks. The third sort of Egyptian figure partakes something of both the former. It is characterized by a peculiar turgid habit, flabby cheeks, a short chin, large prominent eyes, and a plump form of body."

Egypt is at present inhabited by various tribes of Arabs. The real descendants of the Egyptians are the Copts, who are less than a fourteenth of the present population of Egypt, according to Lane. They were for a long time adherents of the Christian faith, and many are so still, but they are gradually going over to Mahomedanism, and mixing with the Arabs. The Coptic language is now dead, though the Liturgy, and some religious books, are written in it. The Copts are described as having a puffed visage, swollen eyes, flat nose, and

* Prichard's Researches, vol. ii. p. 226.

thick lips—so much so that they have been regarded by some as belonging to the Negro race.

II.—THE ETHIOPIANS.

To the south of Egypt lay Ethiopia, the inhabitants of which were closely allied to the Egyptians. Their principal paintings in Upper Nubia refer to events of a later date than those which are described by the Egyptian. Queens are frequently represented in them, a circumstance from which it has been inferred that they belonged to that period—extending from 300 years before to 400 after the Christian era—in which there was a dynasty of female sovereigns.

The customs and opinions of the Ethiopians were the same as those of the Egyptians. We know that the ancient Ethiopians were black, but little more is ascertained with regard to their physical characters.

The Barabra—To the south of Egypt are now the Barabra, whose territory extends from Syene to Senaar. They are entirely on the west side of the Nile. They are under the power of the Turks, yet they enjoy several immunities. Many of them navigate the Nile, others are engaged as taskmasters, and others convey slaves from the inner districts to Cairo and Alexandria. The great bulk of them, however, are employed in cultivating their fields on the banks of the Nile. Their antipathy to the Arabs is strong, and they never intermarry with them. They were converted to Christianity in the sixth century; but, after having for a long time been adherents of that religion, they have become Mahomedans.

They are mentioned in the classical writers as the Nubæ, and they are still called Nuba by the Arabs. In the third century they were a strong and powerful nation. Their original country was Kordofan, for the language spoken in Kordofan is the same as that used by the Barabra. The present inhabitants of Kordofan are Negroes. Their hair is generally woolly, but it is remarked of them that their noses are not so flat, their lips not so thick, nor their cheek-bones so prominent, as in the other Negroes. Yet it is worthy of notice that the Barabra are not Negroes. Their hair is not woolly, but frizzled. They are said to have long oval faces, finely-curved noses, not very thick lips, and sparkling eyes. Their colour varies from a reddish to jet black. This change in the physiognomy of the Barabra cannot be accounted for by intermixture with any other tribe; for though Arabs in early times ravaged the land, and though there are still Arabs in it, they keep separate from the Nuba, whom they despise,

nor do they even condescend to learn the languages of the *Barabra*. The only satisfactory way, then, of accounting for the circumstance is to regard the change of climate and country as the cause.

The Fourians.—Not far from Kordofan, and nearly related to the inhabitants of that region, are the Fourians, the people of Darfur. They are now Mahommedans. Before they were converted to this religion they wandered about like other Negro tribes, addicted to the heathen practices of their kinsmen. They are now stationary, but their faith has not softened but rather increased the cruel and disgusting habits which characterised them in their heathen state.

On the east of the Nile, opposite the *Barabra*, dwells a race which has sometimes been called the *Barabra* of the Desert, though their language and manners are different from those of the real *Barabra*. This race comprehends three tribes, who speak dialects of the same language. These tribes are the *Adareb*, the *Bishari*, and the *Ababdeh*.

The Adareb.—Suakin is the principal tract of country occupied by the *Adareb*. The *Adareb* all obey one prince, to whom the name of Sultaun Mohammed is given, and who lives at Uddukud. Addicted to Mahommedanism, they are fond of claiming an Arabic origin; and Burckhardt traces their name *Adareb*, or *Hadharebe*, to *Hadramaut*, a province of Arabia Felix. They are handsome. They bedaub their hair with white grease, and fix a small stick in it, with which they scratch their head. Their complexion is dark brown.

The Bishari.—The most powerful of the East Nubians are the *Bishari*. This tribe holds the region of East Nubia, extending from the northern boundary of Abyssinia as far north as the latitude of Derr. They occupy for the most part the hilly country. They wander about to procure pasture for their flocks. They also gather senna and the other productions of the soil, and they conduct caravans from Senaar through the Desert. They are a warlike race, and often make incursions on their neighbours. They are likewise inhospitable, a trait of character which is not met with in the Arabians. The *Bishari* are of small size, and are accustomed to drink the blood of animals warm. Their colour is almost black, or rather dark brown.

The *Bishari* and the *Ababdeh* were called *Blemmyes* by the ancients. In the later ages of the Roman Empire they were troublesome to the emperors. Not long ago these two tribes bore the name of *Bejas*, who are said to have had no villages, and to have been a pastoral race, without agricultural pursuits.

The Ababdeh.—The *Ababdeh* dwell in the region to the north of the *Bishari*, and extend to the frontiers of Egypt. Their character

is given as cruel and faithless. They are a wandering tribe, and they frequently go as traders, carrying along with them the products of their land. They are ugly, and of small stature. The eyes of the women are often fine. They have the same way of dressing the hair as that practised by the Adareb, and generally they have a skewer in order that they may scratch the head without disarranging their curls.

III.—THE ABYSSINIANS.

Abyssinia, the country next to Nubia to one travelling south from Egypt, is a lofty table-land of three terraces, and is called by the inhabitants Alberogran, or the "Lofty Plain." These table-lands extend from the southern provinces of Efat to Waldubba. The aspect of nature varies very much in the different terraces.

The Abyssinians, as we shall see, belong to the Caucasian rather than to the Ethiopic or Negro race. There are various tribes of them, which are distinct from each other, speaking different languages. These tribes are divided into two classes. One class comprehends the true Abyssinian tribes, and the other the barbarous tribes that have invaded Abyssinia, and who still retain their heathenism. Prichard has enumerated seven of the Abyssinian tribes. These are the Tigrani, the Amharas, the Agows, the Falasha, the Gafats, the Gongas and Enareans, and the people of Camba. Of these the Falasha are adherents of the Jewish faith, and the Gafats are heathens, and worship the Nile.

The languages of these different tribes have not been examined so minutely as to enable us to judge of their connection; and it is likely that when greater light is thrown on the subject, traces of relationship will be discerned in many cases.

It is a circumstance worthy of notice that these Abyssinian tribes have the same physical characters. The Abyssinians are black, and their women are said to be the most beautiful of all black women. This colour, however, is not universally prevalent. In the more lofty regions persons copper-coloured or red-coloured are to be seen. Their hair is frizzled, and in some cases almost woolly. Their lips are thick and the cheek-bone is high.

The ancient history of Abyssinia is involved in obscurity. The native writers relate many legends which, however, cannot be trusted. There was in early ages a kingdom of Axum, which extended its power over most of the neighbouring tribes. The Axumites were converted to Christianity by Frumentius, in the

fourth century. They were, at the time of their conversion, heathens; but there were, during the same period, and a considerable time previous, many converts to Judaism in the southern provinces. The language of the Axumites was the Gheez, which still remains in some of their religious works, but which is not now spoken. The Amharic dialect, which is now used in the Abyssinian court, is said to be beyond dispute fundamentally African.

IV.—NATIONS BORDERING ON ABYSSINIA.

On the southern frontiers of Abyssinia are several African nations, which are proved to be related to each other, such as the Gallas, the Danakil, the Sumali, the Shangalla, and the people of Doko. The Gallas came from the interior of Africa in the sixteenth century, and are now dreaded by the people of Eastern Africa. They are still Pagans, and worship a Supreme Being and a Sacred Tree. The Sumali, in addition to pastoral and agricultural pursuits, are given to trading, and convey many of the products of their soil into Arabia and other places. They are Mahommedans. The statements which have been published respecting the people of Doko need confirmation. They have an air of fable which renders it impossible to pronounce them trustworthy. Doko is situated to the south of Enarea, and the following account of its people was given by Dilbo, an Enarean, to Dr. Krapf:—

Dilbo begins with stating that the people of Doko, both men and women, are said to be not taller than boys nine or ten years old. They never exceed that height, even in the most advanced age. They go quite naked; their principal food is ants, snakes, mice, and other things which commonly are not used as food. They are said to be so skilful in finding out the ants and snakes that Dilbo could not refrain from praising them greatly on that account. They are so fond of this food that even when they have become acquainted with better aliment in Enarea and Kaffa, they are nevertheless frequently punished for following their inclination of digging in search of ants and snakes as soon as they are out of sight of their masters. The skins of snakes are worn by them about their necks as ornaments. They also climb trees with great skill to fetch down the fruits, and in doing this they stretch their hands downwards and their legs upwards. They live in extensive forests of bamboo and other woods, which are so thick that the slave-hunter finds it very difficult to follow them in these retreats. These hunters sometimes discover a

great number of the Dokos sitting on the trees, and then use the artifice of showing them shining things, by which they are enticed to descend, when they are captured without difficulty. As soon as a Doko begins to cry he is killed, from the apprehension that this, as a sign of danger, will cause the others to take to their heels. Even the women climb on the trees, where in a few minutes a great number of them may be captured and sold into slavery.

The Dokos live mixed together; men and women unite and separate as they please; and this Dilbo considers as the reason why that tribe has not been exterminated, though frequently a single slave-dealer returns home with a thousand of them reduced to slavery. The mother suckles the child only as long as she is unable to find ants and snakes for its food. She abandons it as soon as it can get its food by itself. No rank or order exists among the Dokos. Nobody orders, nobody obeys, nobody defends the country, nobody cares for the welfare of the nation. They make no attempt to secure themselves but by running away. They are as quick as monkeys; and they are very sensible of the miseries prepared for them by the slave-hunters who so frequently encircle their forests, and drive them from thence into the open plains like beasts. When there pressed they are often heard praying. They put their heads on the ground, and stretch their legs upwards, and cry, in a pitiful manner, "Yer! Yer!" Thus they call on the Supreme Being, of whom they have some notion, and are said to exclaim, "If you do exist, why do you suffer us to die, who do not ask for food or clothes, and who live on snakes, ants, and mice?" Dilbo stated that it was no rare thing to find five or six Dokos in such a position and in such a state of mind. Sometimes these people quarrel among themselves when they eat the fruit of the trees; then the stronger one throws the weaker to the ground, and the latter is thus frequently killed in a miserable way.

The language of the Dokos is a kind of murmuring, which is understood by no one but themselves and their hunters. The Dokos evince much sense and skill in managing the affairs of their masters, to whom they are soon much attached, and they render themselves valuable to such a degree that they are never again sold out of the country. The inhabitants of Enarea and Kaffa sell only those slaves which they have taken in their border wars with the tribes living near them, but never a Doko.

This is Dilbo's account of the Dokos, a nation of pigmies, who are found in so degraded a condition that it is difficult to give implicit credit to his account. The notion of a nation of pigmies in the

interior of Africa is very ancient, as Herodotus speaks of them. But it needs authentic corroboration.

There is another people in the north-west of Abyssinia who have attracted considerable attention. They are called the Shilukh, and inhabit the country along the banks of the Abiad or White River. Their principal town is Damah, where is the palace of their king. They are barbarous and savage, go naked, and live on fish principally. They belong to the negro race, having woolly hair and the other peculiarities of the negroes. Their tallness, according to report, is remarkable. They worship the sun and moon, bury the dead in an upright position, and adore the head of a bull, made of wood. They are a warlike race, constantly fighting and using as their weapons bows, clubs, and spears. They come from the interior, and many tribes of them are said to dwell there. The Fungi are also a tribe of the Shilukh. These Fungi, three centuries ago, entered Senaar, expelled the inhabitants, who are thought to have been the ancient Macrobbi, and have ever since possessed the soil. Their physical characters have been altered during the period of their residence in Senaar. They are not negroes in physiognomy. Their features are agreeable and regular. They are now Mahommedans.

V.—THE NEGRO RACE.

The genuine race of Negroes have their principal seat on the western coast of Middle Africa, and in the mountains behind that coast. Some of them are in a state of the rudest barbarism, while others are half-civilized.

The Mandingos.—One of the most advanced of the Negro tribes is the Mandingos. The part of Western Africa from which they have spread appears to be the table-land from which flow the Gambia and the Niger. There are colonies of the Mandingos in other parts, and especially along the Gambia. Amari Sonko, a celebrated Mandingo chief, in the tenth year of the Hegira, according to tradition, made a descent from his native mountain-land, and planted the colonies of Barra, Kollar, and Badibou. The colony which conquered Bambouk was led by another chief of the name of Abba-Manko. These colonies now profess Mahomedanism, but there are other tribes sprung from the Mandingos who are still in a savage state. They are still pagans, and have all the peculiar features of the genuine Negro—woolly hair, thick and protruding lips, flat noses, and high cheek-bones. The physical characters of the Mandingos are similar

but they are more like the Negroes of the West Indies than those of Guinea. Their complexion is a mixture of black and yellow; their features are regular and pleasing. Their mental character and progress in civilized arts have been described by the renowned traveller Mungo Park. "Few people," he says, "work harder, when occasion requires it, than the Mandingoes; their wants are supplied, not by the spontaneous productions of nature, but by their own exertions; the labours of the field give them pretty full employment during the rains and in the dry season; in the neighbourhood of rivers they are occupied with fishing. While the men are employed in these pursuits, the women are very diligent in manufacturing cotton cloth, which is coloured with a dye of indigo mixed with a lye of wood-ashes. The weaving is performed by the men. There are among the Mandingos manufactures of leather and iron. They tan the leather with great skill, and dye it of a red or yellow colour; the iron is obtained from ore reduced in smelting-furnaces. The women have the management of domestic affairs; the Negro women are very cheerful and frank in their behaviour but they are by no means given to intrigue, and instances of conjugal infidelity are of rare occurrence." The Mandingos have also flocks of various kinds, and great numbers of asses, which they use instead of horses. They are also engaged in commerce, and form shrewd merchants. Most of them are Mahommedans.

The Fulahs.—The Negro tribe next to the Mandingos in the degree of civilization to which it has attained is the Fulahs, who have their settlement near the source of the Rio Grande. The capital of their country is Timbu, where their king resides. They have for a long time been known to the traders of West Africa. They are sprung from the Felatahs, a tribe in Central Africa, who are said to resemble the Caffres. Their origin has been proved by a comparison of the languages of the two nations—and there is, moreover, a tradition to the same effect. One writer has attempted to show that both of them are Polynesian, but there is no sufficient reason for discrediting the common opinion that they are a genuine African nation. They are generally regarded as Negroes. They differ, however, in some of their physical characters. Their hair is not woolly, but silky, nor are their lips thick. Their complexion is a mixture of black and red, and so light is it that some have believed them to be the Leucæthiopes, or "White Ethiopians," mentioned by the ancients. They are not uniformly of a black-red colour; there are some darker than others. Those in the lower parts of the country are not so light as those in the table-lands. They are a tall, well-made, active people,

with clear heads but cruel hearts. They are often employed as merchants. They are Mahomedans, and fond of making converts to their faith. They have spread colonies along the rivers Senegal and Gambia. Some of these are in a state of barbarism, and are far lower and more degraded than the other Fulahs.

The tribes on the West Coast of Africa, extending from the Senegal to the southern extremity of the Gold Coast, are very numerous. Those which we have mentioned are the most civilized. There are besides them the Sangaras and the Sulimas, inhabiting table-lands, and the Jolofs, the Serreres, the Bissagos, and the Timmanis, in the low-lands towards the sea. The Sulimas are a warlike people, and have been accustomed to celebrate their battles in martial songs. Their men, at the same time, milk the cows, sew, wash, and perform other feminine operations, while the women till the ground, and are the barbers and surgeons of the tribe.

The Dahomans.—To the west of the Gold Coast is the Slave Coast. This territory was anciently inhabited by many tribes, but these were conquered by the Dahomans, or Foys, who are now spread over the land. They came from the interior. Their king is the very model of a despot. The people think he has a right to treat them as he likes, and many of them are sacrificed yearly at the tomb of his forefathers. He has all the Dahoman women in his possession, and if any one wishes a wife he must buy her from the king. The children also belong to the king, and their parents hand them over to him, by whom a public education is given to them. The Dahomans are said to be kind and hospitable to strangers, and to be even magnanimous on occasions, but, on the other hand, their deeds of cruelty and barbarity are almost unequalled.

The regular army of the Dahomans amounts to 12,000, but in critical circumstances a much larger force is collected. The number of the inhabitants of Dahomey is 200,000, of whom nine-tenths are slaves. Annually the king appoints slave-hunts, in which great numbers of the Dahoman nation are engaged. The horrors of these marauding expeditions are indescribable, the cruelties perpetrated enormous and wanton, and the slaughter altogether incredible. All those captives who cannot be sold as slaves are killed indiscriminately.

Five thousand of the Dahoman army are women. "It is rarely," says a late traveller, Lieutenant Forbes, "that Europeans are called upon to believe in the existence of Amazons—fighting women prepared to do battle on all around, the terror of the neighbouring tribes, dressed in the attire of male soldiers, armed with muskets and swords. These sable ladies perform prodigies of valour, and not unfrequently,

by a fortunate charge, save the honour of the male soldiers, by bearing down all before them, discovering themselves to the astonished and abashed prisoners to be women, exceeding their male coadjutors in cruelty and all the stronger passions."

The religion of the Dahomans is Fetishism, and the priests and priestesses artfully work on the superstitious feeling of the people for their own advantage. Human sacrifices are not uncommon. Lieutenant Forbes has described the offering of these at one of their annual festivals. "As we reached our seats" (after the offering of human sacrifices which Lieutenant Forbes had refused to witness), "a fearful yell rent the air. The victims were held high above the heads of their bearers, and the naked ruffians thus acknowledged the munificence of their prince. Silence again ruled, and the king made a speech, stating that of his prisoners he gave a portion to his soldiers, as his father and grandfather had done before. These were Attahpahms. Having called their names, the one nearest was divested of his clothes, the foot of the basket placed on the parapet, when the king gave the upper part an impetus and the victim fell at once into the pit beneath. A fall of upwards of twelve feet might have stunned him, and before sense could return the head was cut off, and the body thrown to the mob, who, now armed with clubs and branches, brutally mutilated and dragged it to a distant pit, where it was left as food for the beasts and birds of prey. * * As we descended the ladder, we came on another scene of this tragedy. Each in the basket in which the victim had sat a few moments before lay three grizzly bleeding heads, five on one side, six on the other."

The Sudanian Nations.—The Negroes in Central Africa are called collectively the Sudanian nations. The people of Hausa are regarded as the most intelligent of them. Some of these are handsome; their features approach more to the European type than most of the others. These Sudanian nations have been for a long time partially known to travellers. Two or three centuries ago they were visited by Arabians, who inquired into their history and described their state at the time.

Religion and Superstitions of the Negroes.—The religious opinions of the Negroes, especially of those on the west coast of Africa, have been carefully examined by the missionary Oldendorp. We give a short abstract of his account, with a few additions from other sources.

The Negroes universally believe in the existence of a Supreme Deity, whom they regard as the maker of the world and as the giver of all good things. They offer up prayers to him. The following is one of these prayers, given by Godfrey Loyer: "My God! give me

this day rice and yams, give me gold and aigris, give me slaves and riches, give me health, and grant that I may be active and swift." They have also songs which they sing to their god, asking him to help them. Some of them pray for their deceased friends, but most commonly good health, overflowing cups, and victory in battle, are the objects of their petitions.

Besides the Supreme Being, there are many other deities who act as mediators between man and the deity. They are subject to him, and have certain provinces assigned them by him, of which they have to give an account in a great assembly of the gods; and if the account of any of them is not satisfactory, they are not allowed to be gods any longer, but pass into mortals. These inferior deities are often represented by serpents, stones, lions, or tigers. The most degraded of the Negroes think the serpents and such-like to be the real gods, but the more intelligent regard them as symbols.

The Negroes are also addicted to Fetishism. The fetishes, spells, or charms, derive all their power from some connection which they have with the Supreme Being. They are not ranked as equal with the gods, yet they are regarded with great veneration. "The Negroes," says Oldendorp, "employ these fetishes especially as a means of protection against everything which they esteem evil or hurtful. Thus the Ibo, when they go to war, bind fetishes with cords round their bodies to protect them from wounds; and the Amina expect the same advantage from a consecrated cow's tail. They make use of them particularly to preserve them from the Evil Spirit and his hostile attempts. They believe that he is the origin of all evil. He is the enemy of the good God; he seeks to mislead men, to injure them, destroy them, and after death to get their souls into his power. They never consider themselves secure from his snares."

Almost all of the Negroes believe in the immortality of the soul, that the souls of good men go to the good God, and the bad men to the evil spirit. The souls of the bad men become ghosts, and revisit the earth to torment those whom they hate. The soul they believe to be of the same nature as a shadow.

Some of the tribes believe in the transmigration of souls, and they fancy accordingly that they may pass into the body of any living creature. The West India slaves, acting on this idea, have often committed suicide in the hope that they would pass into little children again in their own fatherland.

They have an order of priests and priestesses among them who perform the duties of augurers, sacrificers, interpreters of the divine will, and physicians. They are consequently highly respected by

the Negroes, who are afraid to disobey them. They are consulted on all occasions of emergency, and receive presents in great abundance from the people. The Negroes also believe that the priests know the future through information given them by the gods, and they also question them as to whether the dead have gone to the good God or to the Evil Spirit.

Sacrifices are very common amongst them, and they are profuse in their offerings to the gods. These sacrifices are performed by the priests or priestesses in sacred places. Human sacrifices are rare, but not unknown.

They hold festivals in honour of their deities. One of them is the Harvest Feast, which is celebrated with much dancing and feasting. The people of Fida go on a pilgrimage to the house of the serpent, their tutelary deity, and the Wawa pay honours to a tiger, which is served by a priestess, by an annual rejoicing.

The Negroes have carried with them into North America and the West Indies many of their African superstitions. Mr. Blythe informs us that there are two systems of these superstitions in Jamaica, Obeahism and Myalism. The principal actors of the former are, he says, old men, generally Africans. They pretend to have power over others, even when at a distance from them. They receive money and other articles from individuals who wish them, by their charms, to injure their enemies. Their principal instrument is a bottle containing a great variety of things, such as fish-bones, nails, horse-hair, and feathers. The Myal men are employed to counteract the power of the Obeah men. Very often their remedies are of the most simple character, especially when their object is to cure local diseases. "In such cases the Myalist pretends to extract nails or other substances from the flesh by means of the teeth or fingers, concealing the article in his mouth or sleeve of his coat till the proper time of discovering. On other occasions the doctor digs in the floor or entrance into the house of such as are thought to be bewitched, and discovers some substance which he has contrived to deposit during the operation, which he exhibits to the astonished bystanders as the source of the mischief from which his patient has been suffering. The Myalists also give out that they can catch the shadow or spirit of those who have lost their lives by lightning or accident. When the spirit is caught it is put into a small coffin and buried, by which the ghost is laid to rest."

It is evident that Negroes are like other nations in their moral appetencies, and in their gropings after the spiritual. They need no other basis for their appeal to the slave-master.

"Deem our nation brutes no longer,
 Till some reason ye shall find
 Worthier of regard and stronger
 Than the colour of our kind.
 Slaves of gold, whose sordid dealings
 Tarnish all your boasted powers,
 Prove that ye have human feelings,
 Ere ye proudly question ours?"

VI.—THE ARABS OF AFRICA.

Before concluding this account of the nations of Middle Africa, we may introduce here, as perhaps the most appropriate place, a short notice of the Arabs in Africa. Though these are principally to be found in Egypt and Nubia, yet there are tribes of them in Atlantica and the Sahara. The principal of these Northern Arabs are the Machil, Hillel, and Cachin. There are others who have mingled with the native tribes.

Those of pure blood have the characteristics of the Arabians. They are tall, well-made, with flashing eyes, and fine mouths. Many of them are of black complexion. They nevertheless retain all the features of the Arabians, and can be at once recognised as such. They live in moveable tents. The women are regarded as the property of the men, and an Arab never marries until he can buy his wife. The women are compelled to do all household work, to shift and fix the tents, and to hold the stirrup to their husbands when they mount their steeds. They are not permitted to eat at the same table with the men.

Arabs in Algiers.—The pure Arabs of Algiers have been described by an officer who accompanied the French in their recent expedition to Algeria. He informs us that there are two classes of them, the agricultural and the nomadic. The cabins of the former are made with branches of trees thatched with reeds, and placed in groups of ten or twelve. Each family is in possession of two of these huts, one for themselves and the other for the cattle.

The tents of the Bedouin Arabs are made of a black and white stuff, composed of wool and the hair of the camel, according to this officer. "The piece of stuff is placed upon poles of wood, by means of which they give it the form of a triangular prism; it covers a space of four metres* in length, by two or three in breadth, which

* Four metres are little more than thirteen English feet, a metre being equal to 39.37 English inches.

serves for a family composed often of a man, three or four women, and five or six children : they lie upon mats and skins. In the neighbourhood of Algiers the tents of the Bedouins are placed according to their own choice, and collected together in number from ten to twenty ; but among the nomadic tribes, who live under the authority of a sheikh, the tents of each tribe are disposed in a circle, and form what the Arabs call a *douar* ; the empty space in the midst is for their cattle by night. In each tribe there is a tent which serves for a mosque, and in which the men meet at the hour of prayer."

Arabs in Egypt.—Arabs, also, form the greatest portion of the present population of Egypt. They bear the name of Fellahs, or Agriculturists, and are the poor people of the land. The Turks treat them very cruelly. It is asserted that they came to Egypt in 640 A.D. They are nearly black, yet some are of a much lighter colour. Their features are Arabic. Their eyes are half shut, owing to their exposure to the sun, and many of them are blind, either of one or both eyes.

Arabs in Nubia.—There are also many Arabs in Nubia. These do not intermarry with the natives, and resemble their ancestors in many features both of body and mind. They are nomadic, living in moveable tents, and keeping large flocks. The only stationary tribe among them are the Shegya, or Shakieh. They have settled down in Dongola, and are agriculturists. They believe themselves to belong to the tribe Djahelin, and to have removed from Hedjaz. Their colour is "a clear, glossy, jet black." Their government is an aristocratical republic, under the leadership of a Melek, who is elected from among themselves. The Shegya are brave, and some of them are well-informed. "Since the Shakieh possess a great number of slaves," says a traveller, "upon whom all the house and field labour is imposed, their women live in the daytime under the shade of their dwellings in pleasing idleness : this may be among the causes why their colour is a yellowish brown, whilst the Dongolawi, living further towards the north, and other Barabra, are nearly brown black. A peculiar beauty of the Shakieh women consists in their large lively eyes, the lashes of which they blacken with powder of antimony, partly for fashion's sake and partly for health. The fine ladies also cover their lips with it. Some of their sheikhs, or political chiefs, are learned Fakirs—that is, they make a regular study of the laws of the Mahommedan religion."

SECTION III.—THE NATIONS OF NORTHERN AFRICA.

Northern Africa comprehends the mountainous region which extends along the coast of the Mediterranean and the Atlantic, from Egypt to the district opposite the Canary Islands. Sahara is the southern boundary; but there are several Atlantic tribes that inhabit the oases of that dreary desert. The region thus bounded is an immense table-land, occupied by various tribes related to each other, who constitute one race. The general name given to it is Atlas, an appellation which is said to be derived from a king of Mauretania, who holds a prominent position in classic mythology. He appears to belong to the older class of heroes, which was succeeded by the dynasty of Jove. One of his daughters was Maia, who was the mother of Mercury, the messenger of the gods. Ovid gives an account of his transformation into the mountain Atlas. The fable runs thus:—Perseus, the son of Jupiter by Danac, having, after many wanderings through the air, descended into the kingdom of Atlas, claimed the rights of hospitality. The Mauretanian king, however, refused to entertain him, on account of a warning which had been given him by Themis, that a son of Jupiter was to take from him the golden apples which adorned his garden. Perseus, in indignation, displayed to him the terrible head of the gorgon Medusa, and the consequence was that Atlas was changed into a mountain which bore his name.

The dominions of Atlas have been described in glowing terms by the classic poets. Situated in the most distant parts of the earth, they were secure from foreign invasion. A thousand herds roamed through the wide country of Atlas, a thousand flocks fed upon the rich meadows. And there were wonderful trees in his garden—trees with golden leaves, and golden branches, and golden apples. This garden Atlas surrounded with lofty walls, and placed a huge dragon at the entrance to keep off all intruders. On the death of Atlas, his daughters, the Hesperides, took care of it. But Hercules, at the command of Eurystheus, went to Africa, and, slaying the dragon, returned with the golden apples. Modern scholars have generally believed the garden of the Hesperides to have been situated on one of the Canary Isles, and the golden apples to have been oranges. Atlas himself is very often represented as bearing the heavens or the earth on his shoulders. No reasons are given for the representation. One is, that the

mountains of Atlas are so high as to entitle a poet to say that they bear the heavens; the other is that Atlas was skilled in astronomy, and was among the first discoverers in that science. The Canary Isles have also been regarded as the "isles of the blessed" of which classic poets have sung. The Isles of the Blessed might almost be identified with the garden of the Hesperides, for we find Pindar describe them as adorned with flowers of gold. Gentle breezes are represented as ever breathing around them, and none but the good, who have been able to refrain from all injustice while thrice in this world and thrice in the world of spirits, are admitted into them. Rhadamanthus is counsellor there, and among the residents are to be numbered Peleus, and Cadmus, and Achilles.* A much later writer, Plutarch, who probably borrowed his description from some of the more ancient poets, thus speaks of the Isles of the Blessed: "They are called the Fortunate Isles. Rain falls there, it is said, only in moderate showers; the seasons of the year are temperate; and gentle breezes abound, bringing with them soft dews which so enrich the soil that it bears, untilled, plenty of delicious fruits, and supports its inhabitants, who enjoy an immunity from toil."

The district on the northern coast of Africa was also well-known to the ancients by the name of Mauretania. The inhabitants were called Mauri by the Greeks, from the blackness of their colour, and poets generally described them as burned by the sun, as living in a land infested by huge snakes and lions, and as using missiles, such as darts, in war. Several of the Mauretanian kings appear in the history of the later ages of the Roman Republic. For many centuries after the Christian era they were a poor, wretched, and despised people. But in the middle ages they rose to eminence, and, along with the Arabians, took the first position in literature and science among the nations of Europe. The most illustrious kingdom which they possessed was that in the south of Spain, though they penetrated to the most northerly portions of the country. Abdalrahman, the last heir of the Omniades, having fled to Spain, was acknowledged caliph by both Saracens and Moors, who may be said to have been at this time united. He established the seat of government at Cordova, and began the celebrated mosque of that city, one of the most splendid of the Moorish works in Spain. During the eighth, ninth, and tenth centuries, the arts and sciences flourished among the Moors of southern Spain, many noble buildings, several of which still remain,

* Pindar Olym. ii. line 70, &c.

rose like enchanted palaces, and the warlike spirit of the western Saracens led them to extend their power to Sicily and Italy.

We shall mention the principal of the Atlantic or Berber tribes :

The Berbers of Northern Atlas.—There are several tribes of these. They are very poor, and live by plunder principally. They are described as “a very athletic, strong-featured people, patient and accustomed to hardship and fatigue.” They are skilful hunters, keep cattle, and seldom remove far from their habitations.

The Kabyles.—These are the Berbers of Tunis and Algiers. Their huts are made of the branches of trees covered with clay. They are a hard-working people, and are employed in the mines of iron, lead, and copper, which their mountains contain. They differ from each other in their physical characters. Some are black and approach the Negro type, having thick lips, flat noses, and woolly hair; others are white. The general complexion is brown, with black hair. The Kabyles that dwell in the mountains are fairer, with yellow hair. They are of the middle size.

The Tuark.—They wander about in the Sahara, living in the oases, and extensively occupied in trading. Their features are European, and their colour varies from black to white. They are a lively, active people.

The Tibbos.—The Tibbos occupy the oases of the Sahara also, and are believed by some to be merely a tribe of the Tuark, though this is shown not to be the case by a comparison of the languages of both. The Tibbos are black, with sparkling eyes, thick lips, and well-made limbs. “The Tibbo females,” says Captain Lyon, “are light and elegant in form, and their graceful costume, quite different from that of the Fezzaners, is well put on. They have aquiline noses, fine teeth, and lips formed like those of Europeans; their eyes are expressive, and their colour is of the brightest black; there is something in their walk and erect manner of carrying themselves which is very striking. Their feet and ankles are delicately formed, and are not loaded with a mass of brass or iron, but have merely a light anklet of polished silver or copper sufficient to show their jetty skin to more advantage. They also wear red slippers. Their hair is plaited on each side in such a manner as to hang down on the cheeks like a fan, or rather in the form of a large dog’s ear.”

People of Barbary.—The inhabitants of BARBARY are also BERBERS. Though, for the most part, they have adopted the Arabic language, the many colonies that settled in the country from Phœnicia and Greece do not seem to have much affected the people. They are

described by two German travellers as they saw them in Gibraltar. "The physiognomy," they say, "of the Marocans and other Africans who were seen here is expressive of firmness of mind and prudence, yet without that look of cunning attributed commonly to the offspring of the Semitic race, rather blended with a pleasing frankness and mental tranquillity. A high forehead, an oval countenance, large, sparkling, black eyes, shaded by arched, strong eyebrows; a thin, rather long, but not too pointed nose; rather broad lips, meeting in an acute angle; thick, smooth, black hair on the head and in the beard; brownish yellow complexions; a strong neck; a powerful and firm structure, both bony and muscular, joined to a stature greater than the middle height, characterize the natives of Northern Africa, as they are frequently seen in the streets of Gibraltar."

The Guanches.—These are the inhabitants of the Canary Islands. They were first discovered in modern times, in the fourteenth century. Early navigators described the people as of gigantic stature, but rude, and unacquainted with the arts of civilized life. They believed in a Supreme Being, to whom they gave the name of Achuharahan, and in an Evil Being called Guayotta. A future state was also one of their doctrines. The Guanches were in the custom of embalming their dead and keeping them in caves. They placed them erect against the sides of the caves; chiefs had a staff placed in their hands, and vessels of milk standing by them. Nicol, an English traveller, stated that he had seen 300 of these corpses together, of which, he says, that "the flesh was dried up, and the bodies as light as parchment." Some of the mummies have been opened, and the mode which the Guanches adopted to preserve the bodies has been found to differ from that of the Egyptians. Enough of the languages of the Guanches is known to prove their connection with the Berber or Atlantic race.

It is impossible to conclude this chapter without dropping a tear over the wrongs of Africa. The God of the oppressed has them in remembrance, and providential retribution will come. The nation which possesses at present an unenviable pre-eminence as an enslaver and taskmaster would do well to hear the voice of one of her own sons:—

"Beware! the Israelite of old who tore
The lion in his path—when, poor and blind,
He saw the blessed light of heaven no more,
Shorn of his noble strength, and forced to grind

In prison, and at last led forth to be
A pander to Philistine revelry—

“ Upon the pillars of the temple laid
His desperate hands, and in its overthrow
Destroyed himself, and with him those who made
A cruel mockery of his sightless woe ;
The poor, blind slave, the scoff and jest of all,
Expired, and thousands perish'd in the fall !

“ There is a poor, blind Samson in this land,
Shorn of his strength, and bound in bonds of steel,
Who may, in some grim revel, raise his hand
And shake the pillars of this Commonweal,
Till the vast temple of our liberties
A shapeless mass of wreck and rubbish lies.”

THE
NATURAL HISTORY OF MAN;

OR,

POPULAR CHAPTERS ON ETHNOGRAPHY.

BY JOHN KENNEDY, A.M.

"Infinite the shades between
The motley millions of our race; . . .
Yet all aspire beyond their fate;
The least, the meanest, would be great:
The mighty future fills the mind,
That pants for more than earth can give."—MONTGOMERY.

"HONOUR ALL MEN."—PETER.

VOLUME SECOND.



LONDON:
PRINTED AND PUBLISHED BY JOHN CASSELL, 335, STRAND;
AND SOLD BY ALL BOOKSELLERS.

MDCCCLI.



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THE NATURAL HISTORY OF MAN.

BOOK I.

HISTORICAL AND DESCRIPTIVE ACCOUNT OF ALL
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Continued.

CHAPTER IV.

THE OCEANIC NATIONS.

The name of Oceanica has been given by Malte Brun and other geographers to those islands and groups of islands which are scattered over that vast southern ocean which covers so large a portion of the earth. This region constitutes a fifth division of the globe. The races which people it are denominated Pelagian or Oceanic, and are divided into three distinct families—the Malayo-Polynesian, the Oceanic Negroes, and the Alfourons, Haraforas, and Alforians.

I.—THE MALAYO-POLYNESIANS.

The Malayo-Polynesian race includes all those tribes of the Southern Ocean whose dialects attest their affinity. The primitive or first home of the race is supposed to be Menangkabao, in the island of Sumatra. Some writers, however, are inclined to look for the parent race among the wild tribes who inhabit the interior of the peninsula of Malacca. The Malays on the coast of the peninsula are colonists from the islands.

SECTION I.—THE JAVANESE.

Of this family of nations the Javanese are the most civilized. At a very remote period the arts, literature, and civilization of India were introduced into Java by means of Hindoo colonists, and then, through the medium of Javan commerce and navigation, spread through the islands of the Indian Archipelago. At this period of their history the Javans were an enterprising race, sending out colonies in various directions. They are now an agricultural people attached to the soil.

The personal appearance of the Javanese is thus described by Si

Stamford Raffles :—"The inhabitants of Java and Madura are in stature rather below the middle size, though not so short as the Bugis and many other islanders. They are, upon the whole, well shaped, though less remarkably so than the Malays, and erect in their figures. Their limbs are slender, and their wrists and ancles particularly small. Deformity is very rare among them. The forehead is high, the eyebrows well marked and distinct from the eyes, which are somewhat Chinese, or rather Tartar, in the formation of the inner angle. The colour of the eye is dark, the nose small and somewhat flat, but less so than those of the islanders. The mouth is well formed, but the lips are larger, and their beauty generally injured by the practice of filing and dyeing the teeth black, and by the use of tobacco, sivi, &c. The cheek-bones are usually prominent, the beards rather scanty, the hair of the head generally lank and black, but sometimes waving in curls, and partially tinged with a deep reddish-brown colour. The countenance is mild, placid, and thoughtful, and easily expresses respect, gaiety, earnestness, indifference, bashfulness, or anxiety. In complexion the Javans, as well as the other eastern islanders, may be considered rather a yellow than a copper-coloured or black race."

From the resemblance of these people to the Siamese, and other nations of the Indo-Chinese peninsula, Sir S. Raffles was led to consider them all of one race. He remarks, also, on the likeness which exists between the Javans and the other two most powerful nations of the Indian Ocean, the Malays of Sumatra and the Bugis of Celebes. "Whatever opinion," he says, "may be formed as to the identity of origin between the nations inhabiting these islands and the neighbouring peninsula, the striking resemblance in person, feature, language, and customs, which prevails throughout the whole archipelago justifies the conclusion that the original population issued from the same source, and that the peculiarities which distinguish the different nations and communities into which it is at present distributed, are the result of long separation, local circumstances, and foreign intercourse."

SECTION II.—SUMATRA AND ADJOINING ISLES.

The natives of Sumatra rank next to the Javanese in civilization. The farthest advanced are the Malays of Menangkabao, who "differ little in physical characters from their brethren of Malacca, on the

continent. Both nations bear a general resemblance to the Siamese and other Indo-Chinese nations in general, and they must be considered as nearly associated by their physical type to that department of the Asiatic races, though distinguished from them by a differently constructed language."

"The women flatten the noses and compress the heads of children newly born, a custom which increases their tendency to that shape. Captain Cook observed the same practice in the isle of Ulietca. They likewise pull out the ears of infants, to make them stand at an angle from the head. Their eyes are uniformly dark and clear, and among some, especially the southern women, have a strong resemblance to those of the Chinese, in the peculiarity of formation so generally observed of that people. Their hair is strong, and of a shining black; it is constantly moistened with cocoa-nut oil. The women wear their hair long, sometimes reaching to the ground. The men destroy their beards with chunam or quick-lime, and their chins are so smooth that an uninformed person would imagine them naturally destitute of hair. . . . Their complexion is properly yellow, wanting the red tinge that constitutes a tawny or copper colour. They are generally lighter than the Mestees, or half-breed of the rest of India; those of the superior class, who are not exposed to the rays of the sun, and particularly the women of rank, approaching to a degree of fairness.

"Of the other nations of Sumatra, the Battas are said to be scarcely less civilized than the Malays. They are pagans, however, while the Malays, like most of the civilized nations of the Indian islands, are Mahomedans; and, notwithstanding their cultivation, the Battas have preserved certain customs from an older and more barbarous state, when they must have borne a strong resemblance to the natives of New Zealand."

Some of their practices may be referred to as illustrative of the ferocity and villany which may be associated with some degree of civilization. They cultivate the soil, have a division of landed property, a currency, a regular system of laws and government, an alphabet, and a literature of their own; and yet they not only eat their parents, but seem literally to devour them alive.

Marsden confines their cannibalism to two cases, that of persons condemned for crimes and that of prisoners of war; but they themselves declare that they frequently eat their own relations when aged and infirm, and that not so much to gratify their appetite as to perform a pious ceremony. Thus when a man becomes infirm, and weary of the world, he is said to invite his own children to eat him

in the season when salt and limes are cheapest. He then ascends a tree, round which his friends and offspring assemble, and, as they shake the tree, join in a funeral dirge, the import of which is—"The season is come, the fruit is ripe, and it must descend." The victim descends, and those that are nearest and dearest to him deprive him of life, and devour his remains in a solemn banquet.

Major Canning states that during his residence at Tappanooly (1814), in the heart of the Batta country, he omitted no opportunity of making the most minute inquiries "on the subject of their cannibalism," all of which tended not only fully to corroborate the reality of the practice, but that it is much more frequent than is generally imagined, and carried on in a manner even more savage than is related by Mr. Marsden. The following are questions put by him to a native chief, selected indiscriminately from an assembly of several, collected on some particular occasion at the house of the officiating resident at Tappanooly, and his answers:—

"Q. I understand the practice of eating prisoners taken in war, also malefactors convicted of certain crimes, is prevalent in the Batta country. Were you ever personally present at such a repast?"

"A. The custom you mention is prevalent throughout the Batta country, and I have been more than once present when it has been put in practice.

"Q. Describe what takes place on such occasions.

"A. Three posts are fixed in the ground; to the middle one the body of the criminal or prisoner is made fast, while his arms and legs are extended to the two others. (The narrator and other chiefs present here simultaneously made with their arms and legs the figure of St. Andrew's cross.) On a signal being given, every one entitled to a share in the feast rushes on him with hatchets and knives, and many with no other instruments than their teeth and nails. He is thus in a few minutes entirely cut or torn to pieces, and I have seen the guests so keen at a repast of this description as severely to wound each other's hands and fingers. A mixture of lime-juice, chillies, and salt, prepared in the shell of a cocoa nut, is always at hand on these occasions, in which many dip the flesh previous to eating it.

"Q. Then the prisoner is not previously put to death, but devoured alive and piecemeal?"

"A. The first wounds he receives are from the hatchets, knives, and teeth of the assailants, but these are so numerous and simultaneous as to cause almost immediate death.

"The above are questions and answers which I put to and received

from the native chief, on which occasion it was remarkable that more than once, when he was proceeding to give the latter, the others altogether, and at the same moment, joined assent, which leaves little room to doubt that to most of them, at least, such scenes were familiar."

In the interior of Sumatra, and in the small islands adjoining it, some remarkable vestiges may still be traced, indicating the former prevalence in Sumatra of a state of manners, and of customs, and of languages nearly resembling those of the Oceanic tribes. The Poggi islanders, for instance, "are at present quite a distinct people from the Sumatrans, and much more resemble the Polynesian tribes in the Pacific. They make cloth of the bark of a tree, which they wear in the same manner as those islanders, and the practice of tattooing the skin is general among them, as among the New Zealanders. They believe in certain unknown invisible beings, to whom they sometimes sacrifice a hog, or a fowl, to arrest sickness or prevent other calamities; and they dispose of their dead nearly in the same way as the Otaheiteans. These people may be considered as representing the original inhabitants of Sumatra before the introduction of arts and refinement by the Hindoos."

The Bugis, the predominant people of the isle of Celebes, are accounted the third civilized nation of the Indian Archipelago. In personal appearance they resemble the Sumatrans, and are, like them, a maritime and commercial people. The Bugis are, however, greatly superior to the Malays in honesty and general conduct.

SECTION III.—A FOREST TRIBE IN THE MALAYAN PENINSULA.

There are few tribes of men in a lower condition than a Forest Tribe of the Malayan peninsula. The following account of this so-called "Original People" is stated to have been derived partly from the Malays, and partly from people of neighbouring tribes:—"The original people live in the dead of the forest. They never come down to the villages for fear of meeting any one. They live on the fruits of the forest, and what they take in hunting, and neither sow nor plant. When a young man and woman have engaged to marry, they proceed to a hillock; the woman first runs round it three times, when the man pursues; if he can get hold of her she becomes his wife, otherwise the marriage does not take place, and they return to their respective families. Their language is not understood by any one; they lisp their words, the sound of which is like the noise of

birds, and their utterance is very indistinct. They have neither king nor chief of any kind, but there is one man whom they style Puyung, to whom they refer all their requests and complaints, and they invariably adopt his decision. They have no religion, no idea of a Supreme Being, creation of the world, soul of man, sin, heaven, hell, angels, or day of judgment. They have no priests. The Puyung instructs them in matters relative to sorcery, ghosts, and evil spirits, in the belief of which they are all influenced. They never quarrel, or go to war with another tribe. In sickness they use the roots and leaves of trees as medicines. When one of them dies, the head only is buried; the body is eaten by the people, who collect in large numbers for that purpose."

SECTION IV.—THE PHILIPPINE ISLANDS.

The distant Philippine Islands deserve particular notice, as preserving in their principal language, the Tagala, the most complete form of the common language of the race—that to which, as a sort of middle term, may be referred the varieties of the Malayan and Malecassian or Malagasy on one side, and those of the Polynesian languages on the other. In this large group are found Malayo-Polynesian nations in very different stages of advancement—some resembling in their habits the Polynesian islanders, while others assimilate in their manners to the Sumatrans. They are a robust, well-made people, fair, but inclining to a copper colour, with flattish noses, and black eyes and hair.

SECTION V.—BORNEO.

Returning, we find the great island of Borneo, situated in the midst of the semi-civilization of the Indian Archipelago, yet remaining uncivilized, and, as regards its interior, nearly unknown. Colonies from Cochin-China, from Sumatra, Celebes, and other places, have established themselves in various parts on the sea-coast of Borneo; and from them the aborigines have received various names, such as Dayak, Idaan, &c. Mr. Earle, whose opinion is of great value, has come to the conclusion that all these tribes, all the inhabitants of Borneo (the Papuas, and the foreigners on the coast excepted), are of one race, and that race the Malayo-Polynesian. "*There is no peculiarity of personal appearance,*" he says, "*that*

serves readily to distinguish the Dayaks of the plain or level countries from the Malays or the Bugis. In their manners the Dayaks are more bashful and modest. The Dayaks of the interior, who inhabit a country comparatively cold, owing to its great elevation, and approaching to the temperature of Europe, are a finer people, fatter and better formed, and fairer in complexion, than the Bugis and Malays of the coast of Borneo and the neighbouring islands. Their hair is generally straight, though often curly or waving, and always long, and much care is bestowed upon it." Mr. Earle adds, "throughout the Archipelago the mountain tribes of the Polynesian race are fairer than those of the plains. Thus, while the Dayaks of the plains resemble the Malays and Bugis in their personal aspect, those of the interior have a strong resemblance to the mountain tribes of Menado, in Celebes, to the people of Sumatra inland from Bencoolen, and to the natives of the Neas and Poggi islands, near the west coast of Sumatra." Mr. Earle states likewise, that the Polynesian custom of tattooing the skin prevails among the Dayak tribes of the interior of Borneo.

The "WILD PEOPLE OF BORNEO" form a race in the lowest condition of savagism. They are described by Dalton in the following words:—"Further towards the north are to be found men living absolutely in a state of nature [so-called], who neither cultivate the ground nor live in huts; who neither eat rice nor salt, and who do not associate with each other, but rove about some woods, like wild beasts. The sexes meet in the jungle, or the man carries away a woman from some campong. When the children are old enough to shift for themselves, they usually separate, neither one afterwards thinking of the other. At night they sleep under some large tree, the branches of which hang low. On these they fasten the children in a kind of swing. Around the trees they make a fire, to keep off the wild beasts and snakes. They cover themselves with a piece of bark, and in this also they wrap their children. It is soft and warm, but will not keep out the rain. These poor creatures are looked on and treated by the Dayaks as wild beasts. Hunting parties of twenty-five and thirty go out and amuse themselves with shooting at the children in the trees with the sumpit, the same as monkeys, from which they are not easily distinguished. The men taken in these excursions are invariably killed; the women commonly spared, if they are young. It is somewhat remarkable that the children of these wild people cannot be sufficiently tamed to be entrusted with their liberty. [What means have been employed?] Selgie told me he never recollected an instance where they did not escape to the jungle the very first oppor-

tunity, notwithstanding many of them have been kindly treated for years. The consequence is, that all the chiefs who call themselves civilized no sooner take them but they cut off a foot, sticking the stump in a bamboo of molten damar; their escape is thus prevented, and their services in paddling canoes retained. An old Dayak loves to dwell upon his success in these hunting excursions; and the terror of the women and children when taken affords a fruitful theme of amusement at all their meetings." The following additional information, however, is somewhat unexpected in such circumstances. After speaking of the excellence of the iron and steel of the interior of Borneo, and of the extent of its manufacture among the Dayak tribes, Dalton continues:—"Those men whom I have noticed, living in a state of nature, building no habitations of any kind, and eating nothing but fruits, snakes, and monkeys, yet procure this excellent iron, and make blades sought after by every Dayak, who, in their hunting excursions, have in view the poor creature's spear or mandow, as much as his head, improbable as it may appear."*

That part of the population of the Molucca and Timorian islands which is of Malayo-Polynesian origin, differs little in general from those of the same race already described. There are exceptions, however. On elevated table-land near the north-eastern extremity of Timor, Mr. Earle found some tribes remarkable for their fairness, like some of the Dayak tribes of Borneo, and the mountaineers about Menado, in the north-east of Celebes. Some of these Timorians have light or xanthous hair, like fair Europeans.

The Malayo-Polynesian family does not occupy these islands alone. In the interior of many of them there are tribes of the Negro race. To these we shall refer afterwards. Travellers have also spoken of another people found there—the Alforas or Haraforas. The accounts given of these people are very contradictory. Sometimes they are represented as fairer than the Polynesians, and again as scarcely to be distinguished from Papuas. Mr. Earle, after lengthened inquiries, has come to the conclusion that the people who in the Indian islands are called Alforas and Haraforas do not form a distinct race, but are uncivilized tribes of Malayo-Polynesians.

The Alforian race, properly so called, a distinct people, of a peculiar type, to which belong the aboriginal tribes of Australia, remains to be noticed afterwards.

* Singapore Chronicle, March and April, 1831.

SECTION VI.—THE POLYNESIAN ISLANDERS.

Those tribes of the Malayo-Polynesian family who inhabit the islands of the Pacific are denominated Polynesian nations. They are divided into numerous groups, each having its own peculiar dialect, but the whole so much alike that, with few exceptions, they are easily brought to understand each other. The principal nations are the Tongan, the Tahitian, the Maorians, or New Zealanders, the Hawaiian or Sandwich Islanders, the Marquesans, the inhabitants of the Gambier Islands, and of Easter Island, and the Samoans.

The Tongans.—The Tongans, we are told, seldom exceed the common stature, though some are above six feet. They have strong and stout limbs, broad shoulders, and a muscular appearance. They are not so corpulent as the Tahitians. "Their features," says Mr. Anderson, "are very various, insomuch that it is scarcely possible to fix on any general likeness by which to characterise them, unless it be a fulness at the point of the nose, which is very common. But, on the other hand, we meet with hundreds of European faces and many genuine Roman noses among them. . . Few of them have any uncommon thickness of the lips. The general colour is a cast deeper than the copper brown, but several of the men and women have a true olive complexion, and some of the last are even a great deal fairer. This, as we are told, is the case principally among the better classes, who are least exposed to the sun. Among the bulk of the people the skin is more commonly of a dark hue, with some degree of roughness. There are some Albinos among them. Their hair is in general straight, thick, and strong, though a few have it bushy and frizzled."

The Tahitians.—The Tahitians, including under this name all the natives of the group called the Society Islands, are described by Mr. Ellis as being generally above the middle stature, "with open and prepossessing countenances, though their features are bold and sometimes prominent. The facial angle is frequently as perpendicular as in the European structure, excepting where the frontal and occipital bones of the skulls were pressed together in infancy. This was frequently done by the mother with the male children, when they were designed for warriors. The forehead is sometimes low, but frequently high and finely formed; the eyebrows are dark and well defined, occasionally arched, but more generally straight; the eyes seldom large, but bright and full, and of a jet black colour; the cheek-bones by no means high; the nose either rectilinear or aquiline, often accompanied with a fulness about the nostrils; it is seldom flat, not-

withstanding it was formerly the practice of the mothers and nurses to press the nostrils of the female children, a flat and broad nose being by many regarded as more ornamental than otherwise. . . . The mouth in general is well formed, though the lips are sometimes large, yet never so much so as to resemble those of the African. The form of the face is either round or oval, and but very seldom exhibits any resemblance to the angular form of the Tartar visage, while their profiles frequently bear a most striking resemblance to that of the European countenance. Their hair is of a shining black or dark brown colour, straight, but not lank and wiry, like that of the American Indian, nor, excepting in a few solitary instances, woolly, like the New Guinea or New Holland Negroes. . . . The prevailing colour of the natives is an olive, a brown, or a reddish brown, equally removed from the jet black of the African and the Asiatic, the yellow of the Malay, and the red or copper colour of the aboriginal American, frequently presenting a kind of medium between the two latter colours. . . . At the time of their birth the complexion of Tahitian infants is but little, if any, darker than that of European children, and the skin only assumes the bronze or brown hue as they grow up under repeated or constant exposure to the sun. Those parts of the body that are most covered, even with their loose draperies of native cloth, are, through every period of life, of much lighter colour than those that are exposed; and notwithstanding the dark tint with which the climate appears to dye the skin, the ruddy bloom of health and vigour, or the sudden blush, is often seen mantling the youthful countenance under the light-brown tinge, which, like a thin veil, but partially conceals its glowing hue. The females, who are much employed in beating cloth, making mats, or other occupations followed under shelter, are usually fairer than the rest; while the fishermen, who are most exposed, are invariably the darkest portion of the population."

"It is a singular fact," says the same writer, "in the physiology of the inhabitants of this part of the world, that the chiefs and persons of hereditary rank and influence in the islands are, almost without exception, as much superior to the peasantry or common people in stateliness, dignified deportment, and physical strength, as they are in rank and circumstances, although they are not elected to their station on account of their personal endowments, but derive their rank and elevation from their ancestry. This is the case with most of the groups of the Pacific, but particularly so in Tahiti and the adjacent isles." Mr. Ellis thinks that different treatment in infancy, superior food, and distinct habits of life, are quite sufficient

to account for this difference. Mr. Williams says that the Tahitians whiten and fatten themselves at pleasure.

The New Zealanders.—The difference of physical character among the New Zealanders is so great, that some naturalists hold the opinion that they belong to two distinct races. One of these classes is thus described by Dr. Dieffenbach—"The colour of the New Zealanders is a light, clear brown, varying very much in shade; sometimes it is even lighter than that of a native of the south of France; the nose is straight and well shaped, often aquiline; the mouth generally large, and the lips in many cases more developed than those of Europeans; the eyes are dark, and full of vivacity and expression; the hair is generally black, and lank or slightly curled; the teeth are white, even, and regular, and last to old age. . . . Some of the natives have hair of a reddish or auburn colour, and a very light-coloured skin. . . . I have seen a perfect xanthous variety in a woman, who had flaxen hair, white skin, and blue eyes; not perhaps a half-caste, but a morbid variety, as was proved by the extreme sensibility of her visual organs, her rather pallid appearance, and her age; on her cheeks the skin was rather rough and freckled." The skulls of many of the New Zealanders, we are told, in no way differ from those of Europeans.

The other class have a "less regularly shaped cranium, which is rather more compressed from the sides, full and large features, prominent cheek-bones, full lips, sunk ears, curling and coarse (although not woolly) hair, a much deeper colour of the skin, and a short and rather ill-proportioned figure."

This diversity Prichard is not disposed to ascribe to a mixture of two races, but rather to differences in food and manner of life, the causes assigned by Mr. Ellis, and other well-informed writers, for the superiority in height and form, and the fairness of complexion possessed by the higher classes in Tahiti, as compared with the lower. The difference, it is argued, is precisely the same with regard to the Maorians or New Zealanders as to the Tahitians and other Polynesians, among whom there seems a greater tendency to variation in the physical type than in any other quarter of the world. The supposition of a Papuan tribe with one of Malayan origin existing together in these islands does not explain the difficulty, for still the xanthous variety remains to be accounted for, of which there are many in Tahiti and the Marquesas, said to be as completely xanthous as any Europeans. In Tahiti, though there are differences of caste, we are told that the physical characters prevalent in each are not constant diversities; "and unless this should appear to be the case,"

says Prichard, "with the Maorians, we cannot look upon the varieties discovered as national peculiarities. The people themselves have, as it seems from Dr. Dieffenbach's account, no tradition or opinion which favours such an hypothesis. They consider themselves to be of one origin, and have no difference of dialect. Still, in the present state of our knowledge on this subject, it would be rash to draw any positive conclusion."

The Marquesans.—The natives of the Marquesas are represented as the fairest or most xanthous people of the Pacific Ocean. By the companions of Mendana they are described as "*almost white*." They had long hair, which some of them suffered to hang loose, and others gathered in a knot at the top of the head. Many among them had "*red hair*." Captain Cook says—"The inhabitants of these islands collectively are, without exception, the finest race of people in this sea. For fine shape and regular features they, perhaps, surpass all other nations. The men are tattooed from head to foot. This makes them look dark; but the women, who are but little punctured, and youths and young children, who are not at all, are as fair as some Europeans."

The Sandwich Islanders.—"The descriptions which Captain Cook's voyages contained of the almost primitive simplicity, natural vivacity, and fascinating manners, of a people who had existed for ages, isolated and unknown to the rest of the world, were so entirely new, and the accounts given of the mildness and salubrity of the climate, the spontaneous abundance of delicious fruits, and the varied and delightful appearance of the natural scenery in the Sandwich and other islands of the Pacific were so enchanting, that many individuals were led to imagine they were a sort of elysium, where the highly-favoured inhabitants, free from the toil and care, the want and disappointment, which mar the happiness of civilized communities, dwelt in what they called a state of nature, and spent their lives in unrestrained gratification and enjoyment."

These descriptions are attested by a later traveller as faithful transcripts of the first impressions made on the minds of Captain Cook and his companions, and in every respect correct, *so far as their partial observation extended*. Far different, however, we are assured, were the impressions produced on the minds of those who have resided for some years in the islands. Having acquired their language, observed their domestic economy, and become acquainted with the nature of their government, the sanguinary character of their frequent wars, their absurd and oppressive system of idolatry, and the prevalence of human sacrifices, they were led, from the indu-

bitable facts which came under their notice, to more just and accurate conclusions.

The natives of the Sandwich Islands are represented as being, in general, rather above the middle stature, well-formed, with fine muscular limbs, open countenances, and features frequently resembling those of Europeans. Their gait is graceful, and sometimes stately. The chiefs, in particular, are tall and stout, and their personal appearance is so much superior to that of the common people, that some have imagined them a distinct race. This, however, Mr. Ellis assures us, is not the fact; the great care taken of them in their childhood, and their better living, have probably occasioned the difference. Their hair is black or brown, strong, and frequently curly; their complexion is neither yellow, like the Malays, nor red, like the American Indians, but a kind of olive, and sometimes reddish brown. Their arms, and other parts of the body, are tattooed; but except in one of the islands, this is by no means so common as in many parts of the Southern Sea.*

The Paumotuian Archipelago.—In describing the people of the Paumotuian Archipelago, which includes the Gambier Islands, Captain Beechey says, "In one of the canoes was a man nearly as dark as an African Negro, with woolly hair, tied in a knot like the Radakers; and another with a light complexion, sandy hair, and European features. . . All the natives of these islands," he continues, "apparently profess the same religion; all speak the same language, and are in all essential points the same people. . . There is," he says, "a great diversity of feature and complexion between those inhabiting the volcanic islands and the natives of the coral formations, the former being a taller and fairer race. This may be attributed to a difference of food, habits, and comfort; the one having to seek a daily subsistence upon the reefs, exposed to a burning sun, and to the painful glare of a white coral beach, while the other enjoys plentifully the spontaneous produce of the earth, reposes beneath the genial shade of palms or bread-fruit groves, and passes a life of comparative ease and luxury."

Madagascar.—This island is somewhat larger than Great Britain and Ireland, and contains an industrious, intelligent, and semi-civilized population, amounting to between four and five millions. The natives appear to have acquired, from time immemorial, by their intercourse with Arabs, and subsequently with Europeans, many of the arts and habits of civilized life. They possess large flocks of

* Ellis's Tour through Hawaii.

cattle, cultivate and artificially irrigate extensive tracts of soil, are familiar with the value of property, and live in large communities, with considerable regularity of municipal government. The only native metal is iron; the people have long known the manufacture of various articles in that metal, as well as in horn, wood, silk, and cotton. They excel, also, in the manufacture of silver chains from dollars imported in the sale of their produce. Many of the houses are large and substantially built of wood; and their towns, which usually occupy the summits of hills, are well defended by large moats. The Malagasy have no shipping whatever of their own. In marine architecture they have not advanced a step beyond the rudest and simplest canoe. They have nothing in boat-building to compete with the New Zealander or South Sea Islander.

The inhabitants are all of a dark complexion, some races being much more swarthy than others. They are, according to the Rev. J. J. Freeman, of varied origin, and to a large extent are now so intermingled with one another as to have lost the distinctive traces of their original condition. The language, which is the same throughout the island, with a few dialectical varieties, identifies them with the Malayan races. Some of the natives possess Malay features, others resemble Arabs, and a few approximate to the Negro race, but without the woolly hair.

Superstitions of various kinds are spread over the island, chiefly akin to the African superstitions. The Malagasy have, however, some religious customs similar to those found in the Polynesian isles. "They have also the rite of circumcision, and rites of lustration or purification by sprinkling and ablution, and a septenary division of time, which most probably have been derived from Semitic or other Asiatic nations." Under their late king, Radama, they "seemed destined to assume the station of a civilized and Christian people." But their present sovereign, a pagan and persecuting queen, has banished their Christian teachers, and stayed the progress of civilization among them. She has thus given the native Christians an opportunity, which they have nobly improved, of showing to the world that they are capable of attaining to as high and heroic a style of Christian character as ever distinguished martyrs of ancient or modern times, of any race or any nation.

Under a government less oppressive and rapacious the country would soon assume an appearance of great fertility and comfort; and by the fostering care of liberal and enlightened rulers, the people would rapidly rise in the scale of intelligence, wealth, and power. There are materials to render the Malagasy a noble and powerful

nation, whose friendship and resources would be well worthy of commercial relations with Europe and India, and whose mind and energy would qualify them to act as benefactors on the eastern coast of Africa.

Civilization in Polynesia.—The history of civilization in Polynesia is intimately connected with the subject of this volume. The improvement of the races of mankind is a grave practical question, on which recent changes in the beautiful islands of the Pacific throw a clear and strong light. When first visited by Europeans, the inhabitants of these islands were fierce and cruel barbarians, savage in all their habits, and employed chiefly in exterminating wars. They however, like most of their brethren of the human family, possessed the idea of a God, of spiritual beings, and of a future state. They had "a pompous religion, with priests and solemn sacrifices." There also were found traditions of a first pair, of a deluge, and the escape of a few. These islands, limiting ourselves to those inhabited by the Malayo-Polynesian race, can now be called neither pagan nor uncivilized. Christian missionaries have been amongst them, and by their efforts a most wonderful change has been effected. In Tahiti these devoted men laboured for many years without making any converts. During that period they had erected and furnished a house after the European fashion, but not the slightest desire to imitate was evinced by the natives. As soon, however, as they embraced the Christian faith, they eagerly set themselves to learn the arts and acquire the habits of civilized life. And so it was at all the islands wherever the new religion was received; whether at once on its being brought to them, as in some cases, or after a time, as in others, with its reception invariably came the dawn of civilization; and happily the teachers of religion were admirably fitted to lead the way in all social improvement. They were men who could use their hands and eyes as well as their minds and tongues. Now they are expounding the truths of their religion to an eager multitude, and then not only directing, but also working with their own hands in the building of chapels and dwelling-houses, and the making of bedsteads, chairs, and sofas. They likewise instruct them as to the capabilities of their lands, and direct them how to turn its products to account.

Many amusing incidents are related of the wonder excited in the minds of these simple people by the arts introduced by their foreign teachers. On the building of a chapel at Aitutaki, lime was wanted, and the natives were directed to cut down a large portion of firewood, and afterwards bring from the sea a quantity of coral rock and pile it

on the wood, which was then set on fire. This being done, as the blaze burst forth a shout arose—"Oh these foreigners, they are roasting stones! they are roasting stones! Come, hurricane, and blow down our bananas and our bread-fruit; we shall never suffer from famine again; these foreigners are teaching us to roast stones!" They were told to exercise patience and they should see the result. At daylight the following morning they were found at the spot, lost in wonder at the beautiful powder to which the coral was reduced. Soon they bethought themselves of whitewashing their huts and garments with it, and thus adorned, marched about the settlement, much to the general admiration. "A space in the chapel being wattled, the teachers mixed up a portion of the 'roasted stone' with some sand, and plastered it on the space which had been prepared, taking care to cover it with mats, and to send the people away, lest, prompted by their curiosity, they should scratch it down before it became hard. Early on the next morning they all hastened to see this wonderful sight. The chiefs and common people, men, women, and children, hurried to the spot; and when the covering was removed, a sheet of beautifully white plastering was presented to their astonished view. All pressed forward to examine it; some smelling it, some scratching it, whilst others took stones and struck it, exclaiming, as they retired—'Wonderful! wonderful! The very stones in the sea, and the sand on the shore, become good property, in the hands of those who worship the true God and regard his good word.'"

At Raratonga Mr. Williams constructed a turning-lathe, and the first article he turned was the leg of a sofa, with which the chief to whom it belonged was so delighted that he hung it round his neck and walked up and down the settlement with it, to the astonishment and admiration of the beholders, who said that if they had possessed it in the days of their idolatry, they should certainly have made it their chief god.

The ingenuity, energy, and perseverance, with which the Christian civilizers of the South Sea Islands overcame their many difficulties, is well illustrated by Mr. Williams' ship-building at Raratonga. The first want was a smith's bellows, a want not easily supplied, as the materials for its construction were lacking, and also the knowledge of bellows-making. Nothing daunted, however, Mr. Williams proceeded. Of the four goats on the island three were killed, that their skins might be used as leather. After three or four day's labour the bellows was completed; but, to the mortification of the indefatigable workman, it was found not to answer very well. The upper box did

not fill properly, and, besides, the bellows drew in the fire. Mr. Williams did not know how to remedy these defects, nor was he helped by works on the mechanic arts which he consulted, for the directions in them supposed the possession of machinery, which in Raratonga was quite unattainable. "On our arrival at Raiatea," writes Mr. Williams, "I took my old English bellows to pieces; not, as the tale goes, to look for the wind, but to ascertain the reason why mine did not blow as well as others. I had not proceeded far when the mystery was explained, and I stood amazed at my own ignorance; for, instead of making the pipe communicate only with the upper chamber, I had inserted it into the under as well, by which the wind escaped and the flame was drawn in. To complete my perplexities the rats—which, at Raratonga, were like one of the plagues of Egypt—as if by general consent, congregated during the night in immense numbers, and devoured every particle of the goats' skins; and on entering the workshop in the morning I was mortified by the discovery, that nothing remained of my unfortunate bellows but the bare boards. This was really vexatious, for I had no material to supply the loss. Still bent upon the accomplishment of my object, and while anxiously considering the best means 'to raise the wind,' for that was essential to my success, it struck me that, as a pump threw water, a machine constructed upon the same principle must of necessity throw wind. I therefore made a box about eighteen or twenty inches square, and four feet high, put a valve at the bottom and fitted in a damper, similar to the piston in the cylinder of a steam-engine. This we loaded with stones to force it down with velocity, and attached to it a long lever, by which it was again raised. Before placing it near the fire, we tried it and were delighted with our success; but, on bringing it in contact with that devouring element, its deficiencies were soon developed. In the first place, we found that there was too great an interval between the blasts; and, secondly, that, like its predecessor, it sucked in the fire so fast that in a few moments it was in a blaze. We soon extinguished the flames, and remedied the evil by making a valve at the back of the pipe communicating with the fire, which opened to let out the wind, and shut when the machine was filling. To overcome the other inconvenience, we concluded that if one box would give us one blast, two would double it; and we, therefore, made another of the same dimensions, and worked them alternately, thus keeping up a continual blast, or rather a succession of blasts. Eight or ten men were required to work them; but labour was cheap, and the natives were delighted with the employment. With this contrivance we did all

our iron-work, using a perforated stone for a fire-iron, an anvil of the same material, and a pair of carpenter's pincers for our tongs. As a substitute for coals we made charcoal from the cocoa-nut, *Samam*, and other trees. The first iron the natives saw worked excited their astonishment exceedingly, especially the welding of two pieces together. Old and young, men and women, chieftain and peasant, hastened to behold the wonder; and when they saw the ease with which heated iron could be wrought, they exclaimed—"Why did not we think of heating the hard stuff also, instead of beating it with stones? What a reign of dark hearts Satan's is!" Nothing, however, in the ship excited more interest than the pumps; even the king was so much delighted that he frequently had his favourite stool carried on board, and entertained himself for hours in pumping out the bilge-water."

All the other work of the ship was executed in the same ingenious manner, such materials as the island afforded being adapted with wonderful skill into substitutes for the articles ordinarily used in ship-building. In a few months the vessel was completed, and many a mile of ocean was traversed by it on messages of love and mercy. One of its first voyages was to Tahiti, a distance of seven or eight hundred miles.

The island of Raratonga, the scene of this singular experiment in ship-building, was discovered by Williams, and through his means Christianised and civilized. When this intrepid man first planted his foot on its shores he found himself in the midst of a ferocious race of savages, whose chief work was war in its most cruel form—wars in which they put female prisoners to death, and made a horrible repast of the bodies of their enemies. Yet even here the Gospel came, saw, and conquered. In a very few years the Raratongans are peaceably living under a code of laws formed on Christian principles; and they who, till visited by missionaries, had not a written language, can now read and write. They have several spacious places of worship, no idol remains on the island, and there the Sabbath is kept in a manner that might shame those nations which have been called Christian for ages. The voyager sailing into the harbours of Raratonga sees the landscape dotted on every side with comfortable dwellings, peeping out from amidst beautiful foliage; and on the good roads which lead to their homes he meets, not tattooed and half-naked savages, but a decently-clothed and intelligent-looking people. All the islands in this group, as well as many other groups found in the same condition, have shared the same blessings, to the great benefit of the shipping

of our own and other lands, who, instead of having to defend themselves from a murderous people, can now obtain safe harbour, and carry on an open and honourable traffic.

Not only have the missionaries taught the people many useful arts, such as smiths' work, house and ship building, furniture-making of various kinds, sugar-boiling, &c., but they have also introduced various valuable vegetable productions in addition to those left by Captain Cook, and a number of our most useful animals, as goats, sheep, horses, cattle, pigs, and poultry.

This social advancement has been accompanied by a moral and intellectual progress equally remarkable. In not a few instances the proud, treacherous, revengeful, and cruel warrior has become an humble, forgiving, tender-hearted Christian; and where the most revolting vices once flourished, the beautiful fruits of the high morality of the New Testament have again and again met the delighted eye of the Christian traveller. As to the intellectual character and capacity for learning of these Polynesians, one fact may suffice. Of the Tahitians Mr. Ellis writes: "Not only have the children and young persons learned to read, write, cipher, and commit their lessons to memory, with a facility and quickness not exceeded by individuals of the same age in any civilized country, but the education of adults, and even persons advanced in years—which, in England, with every advantage, is so difficult an undertaking that nothing but the use of the best means and the most untiring application ever accomplished it—has been effected here with comparative ease. Multitudes who were upwards of thirty or forty years of age when they commenced the alphabet, had, in the course of twelve months, learned to read distinctly in the New Testament, large portions and even whole books of which some of them had, in a short period, committed to memory. They acquired the first rules of arithmetic with equal facility and had readily received the different kinds of instruction hitherto, furnished, as fast as their teachers could prepare lessons in their native language."

II.—THE BLACK RACES OF OCEANICA.

The black races of Oceanica are divided by Prichard into three classes—the Negrilloes or puny Negroes of the Indian seas, the Papuas, and the straight-haired black races.

SECTION I.—NEGROES OF THE INDIAN SEAS.

The puny Negroes are found in many places in the islands scattered over the Indian seas. We may quote the description given of this people as found in the Andaman islands, in the Bay of Bengal, as a specimen of the race. "The natives of the Andaman islands," writes Lieutenant Colebrooke, "are not more favoured in the conformation of their bodies than they are in the endowment of their minds. In stature they seldom exceed five feet; their limbs are ill-formed and slender, their bodies protuberant; they have high shoulders and large heads, and, like the Africans, they have woolly hair, flat noses, and thick lips; their eyes are small and red, their skin of a deep sooty black, while their countenances exhibit the extreme of wretchedness and ferocity."

The people of Erromanga (or Aramanga, as Pickering calls it) are of the Negrillo race. Pickering met a lad, a native of Erromanga, at Tongataboo, whither he had been brought in a trading vessel ten years previous. His forehead was remarkably retreating, with a horizontal furrow, and the lower part of the face was very prominent; the lips were thick, the nose hardly as broad as in the Negro, and the eyes, though small and deeply sunk, were very lively; the cheeks were thin, and the limbs slender. Notwithstanding his orang features, the countenance was very pleasing, and he seemed unusually active and intelligent. Having been brought away when a child, he had forgotten every word of his native language. It was reported of him that at night, instead of seeking, like his companions, the protection of houses, he resorted to the sea-shore, and buried himself in the sand. A trading captain who once visited Erromanga, and, in circumnavigating it, attempted at various points to open communication with the natives, could get nothing from them except a spear or a stone. They were the most singular-looking people he ever beheld, and appeared to him, he says, rather like monkeys than men—a statement which may have received a colouring from the frustration of his wishes. The Negrillo race in general are described as averse to, and almost refusing, voluntary intercourse with strangers. But this may be the result of the ill-usage to which this tribe has been subjected, both by white traders and by the tribes with which they are intermingled in the islands both of the Indian Archipelago and of the Southern Seas. It was to a feeling of indiscriminate resentment towards all whites, rather than to an unreasoning ferocity, that the missionary Williams fell a victim.

SECTION II.—THE PAPUAS.

Papuas, or Papuans, are distinguished from other black races in their hair, which grows on the head in separate tufts, and is generally worn long, spread out, and stiffened with grease, so as to form a dense bushy periwig. When the hair is close cropped the head has the appearance of an old shoe-brush. Prichard and others doubt whether there is an original difference in the hair of the



Native of Papua.

and other Negroes, or whether the Papuan peculiarity may be owing to the mode of dressing the hair. The Papuas are said to be the most ancient of all the races inhabiting the Indian Archipelago, and it is thought probable that at one time they occupied all the islands of the Archipelago. It is known that they now live in the interior of Borneo. Over New Guinea, New Britain, New Ireland, the chain of the New Hebrides, and many other islands, Papua races are spread. They are not so ungainly in appearance as the Negrillos. The Papuans appear, according to Dr. Prichard, "to be of a timid and unenterprising character. This race has taken up its abode on the sea border, where they live in long villages, elevated on piles plunged in the water even of the ocean. They constitute the majority of the population of the sea-shore, from the Gulf of Waiglon as far as Doreï."

The natives of the Feejee Islands are of the Papuan race; and Pickering says of their hair—"When dressed in the Feejee fashion it forms a resisting mass, and offers no slight protection against the blow of a club. I have had occasion to remark that it actually incriminated the wearer when lying down; and to this circumstance, rather than to any foppery, I am disposed to attribute the origin of the wooden-neck pillow." He says of the Feejean Papuas that they employ a greater variety of improvements in domestic economy, are better cultivators, and are even more skilful in the management of the canoe, than the Polynesians. "In architecture they have made no mean progress, and they are the only people I have seen among those classed by Europeans as 'savages' who manifested a taste for the fine arts, while, as with the ancient Greeks, this taste was universal." Their moral state may be judged from the fact, that a general system of parricide prevails among them. Pickering informs us of a royal chief who, owing apparently to the regard for his personal character, had been allowed to exceed the usual number of years. "He had become, however, quite timid, and with reason; for, in a country where natural death is scarcely arrived at by the common people, the precarious state of royalty may be imagined. Indeed, it was said that his son at times did not scruple to remind him of the Feejean privilege."

Perhaps, the greater number of black races in Oceanic Negroland are in many respects intermediate between these two extremes (the puny Negro and the Papua), and approach more nearly to the ordinary character of the African Negro.

SECTION III.—THE ALFORIANS.

The third of the black races is the Alforian, of which are the mountaineers of Arfah, in New Guinea, and the native tribes of the great Australian continent. The Australians, it is well known, are among the most degraded of the human family. Dampier calls them "the miserablest people in the world. The Hodmadods of Monomotapa, though a nasty people, yet for wealth are gentlemen to these, who have no houses and skin-garments, sheep, poultry, and fruits of the earth, ostrich-eggs, &c., as the Hodmadods have; and, setting aside their human shape, they differ but little from brutes." Mr. Wilkes, of the United States Exploring Expedition, says—"The natives of Australia differ from any other race of men in features, complexion, habits, and language. Their colour and features animal-

late them to the African type; their long, black, silky hair has a resemblance to the Malays; in their language they approximate more nearly to our American Indians, while there is much in their physical traits, manners, and customs, to which no analogy can be traced in any other people. "The natives are of middle height, perhaps a little above it; they are slender in make, with long arms and legs. From their wandering life, irregular habits, and bad food, they are extremely meagre, and as their thinness is accompanied by considerable protuberance of the abdomen, it gives to their figure a distorted and singular appearance. The cast of the face is between the African and the Malay: the forehead usually narrow and high, the eyes small, black, and deep-set; the nose much depressed at the upper part between the eyes, and widened at the base, which is done in infancy by the mother, the natural shape being of an aquiline form; the cheek-bones are high, the mouth large, and furnished with strong well-set teeth; the chin frequently retreats; the neck is thin and short. Their colour usually approaches chocolate, a deep umber or reddish black, varying much in shade; and individuals of pure blood are sometimes as light-coloured as Mulattoes. Their most striking distinction is their hair, which is like that of the dark-haired Europeans, although more silky. It is fine, disposed to curl, and gives them a totally different appearance from the African, and also from the Malay and American Indian. Most of them have thick beards and whiskers, and they are more hairy than the whites."

These people never cultivate the soil. They subsist entirely by hunting and fishing, and on wild roots with wild honey. Yet the land is divided, each tribe having its own portion; and not only tribes but individuals have their estates well defined, the wild beasts wandering over them being considered as much the property of the owners of the soil as flocks of cattle or sheep.

Captain Gray, one of the best-informed writers on this subject, does not consider the brutalised state in which the Australians are found to be "the permanent result of naturally defective reason, but the incidental effect of a complex and artfully-contrived system of customs and institutions, which, though injurious in their tendency, clearly evince the possession and exercise of intellectual faculties." These laws "are a very complicated set of regulations for marriage and the constitution of society;" and what is remarkable, these laws prevail universally over the Australian continent, though the knowledge of them is preserved by mere oral tradition. One of their social arrangements is the division of the people into great families, all the

members of each having the same family name. "Each family adopts some animal or plant as a kind of badge or armorial emblem, or, as they call it, their kobong. A certain mysterious connection exists between a family and its kobong, so that a member of the family will not kill an animal or pluck any plant of the species to which its kobong belongs, except under particular circumstances. This institution again, which in some respects resembles the Polynesian tabu, though founded on a different principle, has its counterpart in the customs of the native Americans."

The Australians have some notions of a Deity, though indistinct ones. They believe also in a future state. In the power of magicians and sorcerers they have firm faith, and likewise in the existence of ghosts.

Mr. Wilkes asserts that Australian children are in general equal to English children in their manifestations of intellect, and Prichard says of two Australian boys who were exhibited at the Ethnological Society in London, that "their faculties appeared quite as acute as those of white boys of the same age, and they are said to be just as capable of receiving instruction."

CHAPTER V.

THE AMERICAN NATIONS.

I.—THE NORTH AMERICAN INDIANS.

THE aboriginal tribes of both the Americas are believed to form but one family of nations. Those naturalists who regard only physical conformation cut off the Esquimaux from the American family, and join them to the Northern Asiatic or Hyperborean. Those, however, who include in their investigation the evidence of oneness of origin to be found in an affinity of languages, assert confidently that the Esquimaux are as genuine an American race as the Aztecas or the Algonquins.

The argument from affinity of language is peculiarly strong in the case of the Americans, from the fact that their languages differ in grammatical construction from all others, and yet exhibit a remarkable similarity in all their own various dialects, even when these dialects have very few words in common, and are spoken by nations located at the extremes of this vast continent. "In Greenland, as well as in Peru," says Professor Vater, "on the Hudson river, in Massachusetts, as well as in Mexico, and as far as the banks of the Orinoco, languages are spoken displaying forms more artfully distinguished, and more numerous, than almost any other idioms in the world possess. . . . When we consider these artfully and laboriously contrived languages, which, though existing at points separated from each other by so many hundreds of miles, have assumed a character not less remarkably similar among themselves than different from the principles of all other languages, it is certainly the most natural conclusion that these common methods of construction have their origin from a single point—that there has been one general source from which the culture of languages in America has been diffused, and which has been the common centre of its diversified idioms."

The general physical characters of the American tribes are, a reddish brown or cinnamon-coloured skin, long, lank, black hair, deficient beard, a small retreating forehead (produced frequently by artificial

compression), small black eyes deep set, high cheek-bones, a salient but dilated nose, a large mouth, and full lips. The constancy and universality of one physical type amongst all the American nations has been the subject of considerable discussion with naturalists. Dr. Morton strongly maintains this oneness, excluding, however, the Esquimaux from the American family. Yet even he has "remarked considerable diversities of form in the crania of American races, and he has made the first attempt to classify these nations by their varieties." On the other hand, while it is admitted that there is a "prevalent general type which may be recognised in most of the native races of both North and South America, and which is perceptible both in colour and configuration, and tends to illustrate the tendency of physical characters to perpetuate themselves," from this type there are deviations sufficient to prove that it is not a specific character. M. D'Orbigny, a distinguished French naturalist, says of the American tribes:—"As a general position we may regard each particular nation as having between its members a family resemblance, which, distinguishing it clearly from its neighbours, permits the practised eye of the zoologist to recognise in the great assemblage of nations all the existing types, almost without even confounding them. *A Peruvian is more different from a Patagonian, and a Patagonian from a Guarani, than is a Greek from an Ethiopian or a Mongolian.*"

SECTION I.—THE ESQUIMAUX.

The nation which inhabits Greenland and Labrador is well known to be the same as that which inhabits the north-western parts of Russian America. It is found on the American side of Behring's Straits, and it is found on the Asiatic side also. "So that the Eskimo (as a recent writer calls them) is the only family common to the Old and New World—an important fact in itself, and one made more important still by the Eskimo localities where the two continents come into proximity."

As already stated, the title of this people to be considered an American family is denied by some, and firmly asserted by others. Dr. Prichard belongs to the latter class, but thinks that, physically considered, the Esquimaux form a link which unites the conformation of the North Asiatic with that of the American race. Dr. Latham regards the Esquimaux of the Atlantic as standing, in many respects, in strong contrast and opposition to the tribes of American aborigines which lie to the south and west of them and

with which they come in contact, and yet says that it is far otherwise with the Esquimaux of Russian America, and the parts that look upon the Pacific, although he pronounces both the Eastern and Western Esquimaux as of one nation. The Western Esquimaux, he says, "are so far from being separated by any broad and trenchant line of demarcation from the proper Indians, or the so-called Red Race, that they pass gradually into it, and that in respect to their habits, manner, and appearance equally. So far is this the case, that he would be a bold man who should venture, in speaking of the southern tribes of Russian America, to say here the Eskimo area ends, and here a different area begins."

The Esquimaux are of low stature, and generally under five feet, but with well shaped and proportioned limbs. Their face is broad and flat, with high cheek-bones, but round and plump cheeks. They have small black eyes, a nose not flat but small, and projecting but little, and a small round mouth. The colour of the body is described as dark grey, with the face brown or blue, and in many the red shining through. This brown colour is attributed to their dirty habits, as their children are born much whiter. Some of these people, we are told, have a moderately white skin and red cheeks, and might pass unnoticed among Europeans, especially among some of the Swiss mountaineers. The Esquimaux are generally a black-haired race, but it is said there are many amongst them of the xanthous complexion. They subsist chiefly on seals, fish, and other sea produce.

Devoted missionaries from the United Brethren have made the inhospitable country of this miserable people their home, and have been rewarded in the conversion to Christianity of some of the natives, whose bearing and character under this new influence furnish abundant proof that the moral nature of man is everywhere the same, and that everywhere he is capable of receiving the blessings of civilization, as truly when located amidst eternal snows as in temperate climes, or under burning suns.

SECTION II.—THE ATHABASKANS, OR CHIPPEWYANS.

Besides the semi-civilized nations of Central America at the one extreme, and the barbarous Esquimaux at the other, the great North American continent still shelters many other aboriginal tribes. These may generally be denominated hunting Indians; yet the name does not apply universally, for some of their families are cultivators.

of the soil, and settled in villages. Some have also received the Christian faith, and are living under its humanising and civilising influence. Even in the most savage condition of these tribes, they were found, with few exceptions, to have some idea of a God, and of a future state.

One of the most important sections of these American Indians is the Athabaskan or Chippewyan race, which is subdivided into many tribes, an enumeration of which would be unintelligible and uninteresting, and of which we shall give only a few general notices. The most degraded, probably, are the Hare or Slave Indians, the occupants of the valley of the river Mackenzie, from Slave Lake to Great Bear Lake. They extend to the Arctic Circle, and are the most northern of the Athabaskans. "Their condition is the most wretched and deplorable that can be imagined. Cannibalism, almost justified [says the writer from whom we quote] by the extreme necessity of the case, exists to a frightful extent. It is but just, however, to say that this practice is looked upon with horror by the tribe generally; and many, rather than resort to this dreadful expedient, put an end to their own lives. Instances have been known of parents destroying their own families, and afterwards themselves, to avoid this fatal alternative. They are almost entirely clothed in the skins of rabbits, tagged together after the rudest fashion with the ends of sinews; hence the name of *Hare Indians* applied to the tribe. They have neither tents nor huts of any kind, living all the year round in the open air. As might be expected, they are a puny and stunted race, and are rapidly decreasing in numbers, and must soon disappear altogether."

Due east of the Hare Indians is a tribe in a very different condition, the Dog-ribs, so called because they have a tradition among them that they are descended from the dog. "They live upon the reindeer, which frequent their lands in great numbers, following the migrations of these animals as closely as if they formed part and parcel of the herd. They are almost independent of the whites, and present a marked contrast with their neighbours of the Hare tribe. They are well-clothed in the skins of the reindeer, and have all the elements of comfort and Indian prosperity within their reach. They are a healthy, vigorous, but not very active race, of a mild and peaceful disposition, but very low in the mental scale, and apparently of very inferior capacity. There is no reason to think that they are decreasing in numbers."

Another tribe of Athabaskan or Chippewyan Indians may be mentioned. They are the Carriers, or Tahkali, who have several peculi-

arities. They are rather tall, with a tendency to grossness in their features and figures, especially among the women. They are somewhat lighter in their complexion than the tribes of the south. Like all Indians who live principally upon fish, and who do not acquire the habits of activity proper to the hunting tribes, they are excessively indolent and filthy, and, as a natural concomitant, base and depraved in character. "Children are considered by them a burden, and they often use means to destroy them before birth. Their religious ideas are extremely gross and confused. It is not known that they have any distinct ideas of a God, or of the existence of the soul. They have priests, or doctors, whose art consists in certain mummeries intended for incantations. When a corpse is burned, which is the ordinary mode of disposing of the dead, the priest, with many gesticulations and contortions, pretends to receive in his closed hands something, perhaps the life of the deceased, which he communicates to some living person by throwing his hands towards him, and at the same time blowing upon him. This person then takes the rank of the deceased, and assumes his name in addition to his own. Of course the priest always understands to whom this succession is properly due. If the deceased had a wife, she is all but burned alive with the corpse, being compelled to lie upon it while the fire is lighted, and remain thus till the heat becomes beyond endurance. In former times, when she attempted to break away, she was pushed back into the flames by the relations of her husband, and thus often severely injured. When the corpse is consumed, she collects the ashes and deposits them in a little basket which she always carries about with her. At the same time she becomes the servant and drudge of the relations of her late husband, who exact of her the severest labour, and treat her with every indignity. This lasts for two or three years, at the end of which time a feast is made by all the kindred; and a broad post, fifteen or twenty feet high, is set up, and covered on the sides with rude daubs, representing figures of men and animals of various kinds. On the top is a box in which the ashes of the dead are placed, and allowed to remain till the post decays. After this ceremony the widow is released from her state of servitude, and allowed to marry again. The Carriers are not a warlike people, though they sometimes have quarrels with their neighbours, particularly the tribes of the coast. But these are usually appeased without much difficulty."

There are variations of physical character among the Athabaskans, as among all the American families. "As in other parts of the world, it seems that mountaineers among the American nations have

lighter eyes and hair than those of plains and hotter regions." One tribe of Athabaskas, whom M'Kenzie met in the Rocky Mountains, had a swarthy yellow complexion. The natives of another village had round faces, with high cheek-bones, and a complexion between the olive and copper colour. They had small *grey eyes, with a tinge of red*, and hair of a *dark brown colour*, inclining to black. Another tribe still nearer the mountains were distinguished by the same peculiarity of eye—grey eyes, with a tinge of red. "These are considerable deviations," remarks Prichard, "from the supposed uniformity in the physical characters of the American aborigines. The varieties of colour, tending towards a lighter tint in the hair, eyes, and skin, in the elevated regions, are phenomena similar to those which appear in other divisions of mankind. The hair is brown in these nations."

SECTION III.—THE TSHAILI.

These tribes are found mainly within the Oregon territory. The northernmost of them are conterminous with the "Carriers" named in the preceding section. One of their ceremonies deserves notice for the strangeness of the idea on which it is founded. The Salish, a tribe of Tshaili, "regard the spirit of a man as distinct from the living principle, and hold that it may be separated for a short time from the body without causing death, or without the individual being conscious of the loss. It is necessary, however, in order to avoid fatal consequences, that the lost spirit should be found and restored as quickly as possible. The conjuror or medicine man learns in a dream the name of the person who has suffered this loss. Generally there are several at the same time in this condition. He then informs the unhappy individuals, who immediately employ him to recover their wandering souls. During the next night they go about the village, from one lodge to another, singing and dancing. Towards morning they enter a separate lodge, which is closed up so as to be perfectly dark; a small hole is then made in the roof, through which the conjuror, with a bunch of feathers, brushes in the spirit in the shape of small bits of bone and similar substances, which he receives on a piece of matting. A fire is then lighted, and the conjuror proceeds to select out from the spirits such as belong to persons already deceased, of which there are usually several; and should one of them be assigned by mistake to a living person he would instantly die. He next selects the particular spirit belonging to each person, and

causing all the men to sit down before him, he takes the spirit of one (i. e., the splinter of bone, shell, or wood, representing it), and, placing it on the owner's head, pats it with many contortions and invocations till it descends into the heart and resumes its proper place. When all are thus restored, the whole party unite in making a contribution of food, out of which a public feast is given, and the remainder becomes the perquisite of the conjuror.

"Like the Sahaptin, the Salish have many childish traditions connected with the most remarkable natural features of the country, in which the prairie-wolf generally bears a conspicuous part. What could have induced them to confer the honours of divinity upon this animal cannot be imagined; they do not, however, regard the wolf as an object of worship, but merely suppose that in former times it was endowed with preternatural powers, which it exerted after a very whimsical and capricious fashion. Thus, on one occasion, being desirous of a wife (a common circumstance with him), the wolf, or the divinity so called, visited a tribe on the Spokane river, and demanded a young woman in marriage. His request being granted, he promised that thereafter the salmon should be abundant with them, and he created the rapids which give them facilities for taking the fish. Proceeding further up, he made of each tribe on his way the same request, attended with a like result. At length he arrived at the territory of the Skitsuish; they refused to comply with his demand, and he therefore called into existence the great falls of the Spokane, which prevent the fish from ascending to their country."*

The Salish tribes form the best sample of a true inland Oregon family. They are south of the true fur-bearing countries, and below the line of the reindeer. On the east of the Rocky Mountains we have the country of the prairie and the home of the buffalo, and the people are consequently hunters. But Oregon, on the west of these mountains, is, at least in its central parts, the area of an undeveloped agriculture, and the people are imperfect agriculturists rather than hunters. They "look to the returning seasons, not as in Siberia, Arctic America, and the parts to the east of the Rocky Mountains, with a view to the migrations of the buffalo and the reindeer, but with respect to the production of their successive vegetable esculents; added to which their river-system gives them, in its season, a supply of fish."

* United States Exploring Expedition.

SECTION IV.—THE SIOUX TRIBES—MANDANS.

The Sioux nations form an important division of the North American Indians. They comprise the tribes of the interior, of the Far West in opposition to the sea-coast, of the prairie country in opposition to the tracts that are or have been forest, and of the foot of the Rocky Mountains. The country of the Buffalo is shared between them and the western Algonkians.*

To this class of nations belong (or rather belonged) the Mandans, one of the most notable of the American families. In the Mandan village, says Mr. Catlin, a stranger is struck at once by the different shades of complexion and various colours of hair which he sees round about him, and is at once almost disposed to exclaim, "that these are not Indians."

"There are a great many of these people whose complexions appear as light as half-breeds; and amongst the women particularly there are many whose skins are almost white, with the most pleasing symmetry and proportion of features; with hazel, with grey, and with blue eyes; with mildness and sweetness of expression, and excessive modesty of demeanour, which render them exceedingly pleasing and beautiful.

Why this diversity of complexion, I cannot tell (says Mr. Catlin) nor can they themselves account for it; their traditions, so far as I have learned them, afford us no information of their having had any knowledge of white men before the visit of Lewis and Clarke, made to their village thirty-three years ago. Since that time there have been but very few visits from white men to this place, and surely not enough to have changed the complexions and customs of a nation. And I recollect perfectly well that Governor Clarke told me, before I started from this place, that I would find the Mandans a strange people and half white.

The diversity in the colour of hair is also equally as great as that in the complexion; for in a numerous group of these people (and more particularly amongst the females, who never take pains to change its natural colour, as the men often do), there may be seen every shade and colour of hair that can be seen in our own country, with the exception of red or auburn, which is not to be found.

And there is yet one more strange and unaccountable peculiarity, which can probably be seen nowhere else on earth, nor on any

national grounds accounted for, other than it is a freak or order of Nature, for which she has not seen fit to assign a reason. There are very many, of both sexes and of every age, from infancy to manhood and old age, with hair of a bright silvery grey; and in some instances almost perfectly white. This singular and eccentric appearance is much oftener seen among the women than it is with the men; for many of the latter who have it seem ashamed of it, and artfully conceal it by filling their hair with glue and black and red earth. The women, on the other hand, seem proud of it, and display it often in an almost incredible profusion, which spreads over their shoulders and falls as low as the knee. I have ascertained, on a careful inquiry, that about one in ten or twelve of the whole tribe are what the French call 'cheveux gris,' or 'grey hairs;' and that this strange and unaccountable phenomenon is not the result of disease or habit, but that it is unquestionably an hereditary character which runs in families and indicates no irregularity in disposition or intellect. And by passing this hair through my hands, as I often have, I have found it uniformly to be as coarse and harsh as a horse's mane; differing materially from the hair of other colours, which, amongst the Mandans, is generally as fine and soft as silk."

But this most interesting tribe—in which, as we shall see, a recent writer finds, he imagines, at least one instance of spontaneous civilization—exists no longer. Within the last ten years, after being thinned and weakened by the small-pox, the Mandans were, as a separate tribe, destroyed by the other Sioux, who incorporated with themselves those who were not killed in the attack.

A few statements, illustrative of the physical condition and habits of several tribes, in reference to which we cannot enter into further detail, will not be uninteresting.

Captain Wilkes gives an account of a curious people on the western border of North America, called the Monquoi, or Monkey Indians. "They are reported to live in fastnesses in the mountains to the south-west of Youta Lake: there they have good clothing and houses, and manufacture blankets, shoes, and various other articles, which they sell to the neighbouring tribes. Their colour is as light as that of the Spaniards, and their women in particular are very beautiful, with delicate features and long flowing hair."

The Haidah Kolushians, in Queen Charlotte's Island, and other nations on the western coast of North America, are also remarkable for their fairness. "The natural complexion of the Haidah is as

white as that of the people of Southern Europe. . . They permit their moustaches to grow, and these become often as strong as those of Europeans." Of the natives of Port Mulgrave Captain Dixon writes—"They are in general about the middle size, their limbs straight and well-shaped, but, like the rest of the inhabitants we have seen on the coast, they are particularly fond of painting their faces with a variety of colours, so that it is no easy matter to discover their real complexion; however, we prevailed on one woman, by persuasion and a trifling present, to wash her face and hands, and the alteration it made in her appearance absolutely surprised us. Her countenance had all the cheerful glow of an English milk-maid, and the healthy red which flushed her cheek was even beautifully contrasted with the whiteness of her neck; her eyes were black and sparkling; her eyebrows of the same colour, and most beautifully arched; her forehead so remarkably clear that the translucent veins were seen meandering even in their minutest branches; in short, she was what would be reckoned handsome even in England." Von Langsdorff says of the Kolushians—"The colour of their skin is defiled with earth and ochre, with which they smear themselves; but in women and girls who have been cleaned from all this stain, the skin has been found as white as that of any European." M. Rollin remarks that he observed a great many individuals with hair of a chesnut colour. "This brown hair," writes Prichard, "indicates a remarkable approximation to the complexion of the Northern Europeans."

"It appears from these accounts," he continues, "that the people of the western coasts of America, consisting of several distinct races, are as white as the inhabitants of Europe. This remark applies to the nations between the country of the Esquimaux, towards the north, and the neighbourhood of Port Discovery in the south, in the 48th degree of north latitude. It is important to notice, in relation to this subject, that the climate of America, in the western regions of that continent, has been observed to assimilate much more to that of Europe than in the more eastern and central parts."

While the Kolushian exhibits a European fairness amidst his verdant forests and hills oft clad with snow, the Californian, in the dry and hot climate of his rocky and sandy country, approaches the Negro hue. La Perouse says—"The complexion of the Californians very nearly resembles that of those Negroes whose hair is not woolly: the hair of this nation is long and very strong, and they cut it four or five inches from the root." And again, "The colour of these Indians, which is the same as that of Negroes, a variety of circum-

stances, and indeed everything that we observed, presented the appearance of a plantation in the island of St. Domingo."

As the northern tribes of the western coast of North America are distinguished by the name of Kolushian, so the southern nations of the same coast are comprehended under the general name of Nootka Columbians. These last have the extraordinary habit of flattening the heads of their children. This is not done amongst the Kolushians, but it has been known to prevail in different parts of America. It was a custom of the ancient Peruvians. The process is thus described: "Immediately after birth the child is placed in a sort of box or cradle, in which there is a small cushion to support the nape of the neck. The occiput rests on the flat board which forms the back of this cradle: a piece of board is attached by means of thongs, forming a hinge to the upper part of the board, and is brought into contact with the forehead, and made fast by other thongs. This cradle and compressing machine is carried by the mother on her back wherever she goes, and the pressure is steadily applied to its head till the child is able to walk."

Pickering witnessed the process of flattening the head among the Chinuk Indians. An infant was confined to a wooden receptacle, with a pad tightly bandaged over the forehead and eyes, so that it was alike impossible for it to see or move. The adults of this tribe improve upon nature by piercing the septum of the nose and putting a ring through it, by ear-rings, and by painting the face; in default of paint, by smearing it with soot, the marks being after a pattern. The Chinuks are not without the signs and arts of an inferior civilization. The construction and management of their canoes is skilful. They attempt the capture of whales, an exploit never attempted by even the most enterprising of the Polynesians. They carve in clay-stone the figures of grotesque imaginary quadrupeds. They excel in the art of plaiting and weaving, though it is doubtful whether in this respect they are above the level of the American tribes in general. The mats are made of the *scirpus lacustris*, placed side by side, and strung at intervals. The wool of the mountain-goat is woven into blankets, marked, in the way of pattern, with angular figures, coloured black and red. The former seem to be made by changing the material, and substituting the black hair of the dog for that of the goat.

SECTION V.—THE CALIFORNIAN INDIANS.

The boundary between Oregon and California is not only a political, but an ethnological one. The physical appearance of the Indian changes considerably as soon as the frontier is passed. And even within the region of California one tribe differs as much from another as the home of one differs from the home of another. "The difference between the great interior basin of California and the valleys of the rivers Gila and Colorado, with their feeders, is that of a desert and the oases that lie within it. The tribes that inhabit the former are under some of the most unfavourable conditions for sustenance in the world. Some of them, as those of the east and north, are known to be the more miserable members of the Paduca class. Those of the west are probably extensions of the imperfectly-known tribes of the coast; and their analogues in the way of physical influences are to be sought for in Australia, rather than in America."

In describing the state of the tribes of the valleys of the Gila and Colorado, on the other hand, Gallatin says:—"At the time of the conquest of Mexico by Cortes there was northwardly, at the distance of 800 or 1000 miles, a collection of Indian tribes in a state of civilization intermediary between that of the Mexicans and the social state of any of the aborigines."

The civilization thus referred to may be illustrated by reference to the ruins of ancient buildings found in this region. Captain Johnson describes one of these *casas grandes* in these terms:—"Still passing plains which had once been occupied, we saw to our left the 'Casa de Montezuma.' I rode to it, and found the remains of the walls of four buildings, and the piles of earth showing where many others had been. One of the buildings was still quite complete as a ruin; the others had all crumbled, but a few pieces of broken wall remaining. The large *casa* was fifty feet by forty, and had been four stories high; but the floors and roof had long since been burnt out. The charred ends of the cedar joists were still in the wall. I examined them, and found they had not been cut with a steel instrument. The joists were round sticks, about two feet in diameter. There were four entrances, north, south, east, and west; the doors about four feet by two; the rooms as below, and had the same arrangement in each storey. There was no sign of a fire-place in the building. The lower storey was filled with rubbish, and above it was the open sky. The walls were four feet thick at the bottom, and had a curved inclination inwards to the top. The house was built of a sort of thick earth and pebbles,

probably containing lime, which abounded on the ground adjacent. The walls had been smoothed outside and plastered inside, and the surface still remained firm, although it was evident it had been exposed to great heat from the fire. Some of the rooms did not open to all the rest, but had a hole, a foot in diameter, to look through; in other places were smaller holes. About 200 yards from this building was a mound, in a circle 100 yards around the mound. The centre was a hollow, twenty-five yards in diameter, with two vamps or alopes going down to its bottom. It was probably a well, now partly filled up. A similar one was seen near Mount Dallas.

"A few yards further, in the same direction, northward, was a terrace 100 yards by 70, about five feet high. Upon this was a pyramid about eight feet high, twenty-five yards square at the top. From this, sitting on my horse, I could overlook the vast plain lying north-east and west, on the left bank of the Gila. The ground in view was about fifteen miles, all of which, it would seem, had been irrigated by the waters of the Gila. I picked up a broken crystal of quartz in one of these piles. Leaving the *casa*, I turned towards the Pimos, and travelling at random over the plain (now covered with mezquite) the piles of earth and pottery showed for miles in every direction. I also found the remains of a *zequia* (a canal for irrigation), which followed the range of houses for miles. It had been very large."

The Pimos are the descendants apparently of those to whom this civilization belonged. The following extracts from Mr. Squier's paper on New Mexico and California, taken from Latham's "Varieties of Man," will illustrate their condition and character:—

"At the settlement of the Pimos, we were at once impressed with the beauty and order of the arrangements for irrigating and draining the land. Corn, wheat, and cotton, are the crops of this peaceful and intelligent race of people. At the time of our visit all the crops had been gathered in, and the stubble showed that they had been luxuriant. The cotton had been picked and stacked for drying in the sheds. The fields are subdivided by ridges of earth into rectangles of about 200 feet by 100, for the convenience of irrigation. The fences are of sticks wattled with willow and mezquite, and in this particular give an example of economy in agriculture worthy to be followed by the Mexicans, who never use fences at all.

"The dress of the Pimos consists of a cotton serape, of native manufacture, and a breech-cloth. Their hair is worn long, and clubbed up behind. They have but few cattle, and these are used in tillage. They possess a few horses and mules, which are prized very highly. They were found very ready to barter, which they did with entire

good faith. Captain Johnson relates that when his party first came to the village they asked for bread, offering to pay for the same. The bread was furnished by the Pimos, but they would receive no return, saying, 'Bread is to eat, not to sell—take what you want.'

" 'Their houses,' says Lieut. Emory, 'were dome-shaped structures of wicker-work, about six feet high and from twenty to sixty feet in diameter, thatched with straw or corn stalks. In front is usually a large arbour, on top of which is piled the cotton in the pod for drying. In the houses were stored water-melons, pumpkins, beans, corn, and wheat, the three articles last named usually in large baskets; sometimes these baskets were covered with earth, and placed on the tops of the dome. A few chickens and dogs were seen, but no other domestic animals, except horses, mules, and oxen. Their implements of husbandry were the axe (of steel, and obtained through the Mexicans), wooden hoes, shovels, and harrows. The soil is so easily pulverised as to make the plough unnecessary.'

" Among their manufactures is a substance which they call *pinole*. It is the heart of Indian corn, baked, ground up, and mixed with sugar. When dissolved in water it is very nutritious, and affords a delicious beverage. Their molasses, put up in large jars, hermetically sealed, is expressed from the fruit of the pitahaya.

" In manufacturing cotton they display much skill, although their looms are of the simplest kind. 'A woman was seated on the ground under one of the cotton sheds. Her left leg was turned under, and the sole of her foot upwards. Between her large toe and the next was a spindle, about eighteen inches long, with a single fly of four or six inches. Ever and anon she gave it a twist in a dexterous manner, and at its end was drawn a coarse cotton thread. This was their spinning machine. Led on by this primitive display, I asked for their loom, pointing first to the thread and then to the blanket girded about the woman's loins. A fellow stretched in the dust, sunning himself, rose up leisurely and untied a bundle which I had supposed to be a bow and arrows. This little package, with four stakes in the ground, was the loom. He stretched his cloth, and commenced the process of weaving.'

" They had salt among them, which they obtained from the plains. Wherever there are 'bottoms' which have no drainage, the salt effloresces, and is skimmed from the surface of the earth. It was brought to us both in the crystallized form, and in the form when first collected, mixed with earth.

" The plain upon which the Pimos village stands extends fifteen or twenty miles in every direction, and is very rich and fertile. The

bed of the Gila, opposite the village, is said to be dry, the whole water being drawn off by the *zequias* of the Pimos for irrigating their lands; but their ditches are larger than necessary for the purpose, and the water which is not used returns to the river, with little apparent diminution in its volume.

"It is scarcely to be doubted that the Pimos are the Indians described by Father Garcias and Pedro Font as living in the vicinity of the Casas Grandes. They lived in two villages called Utuicut and Sutaquisau, and are described by these explorers to have been peaceable and industrious cultivators of the soil. When Father Font tried to persuade them of the advantages which would result from the establishment of Christian missions, where an Indian *alcalde* would govern with strict justice, a chief answered that this was not necessary for them, 'for,' said he, 'we do not steal—we rarely quarrel; why should we want an *alcalde*?' "

It has been justly remarked, however, by Dr. Latham, that we must guard against overvaluing the import of those signs of advancement which have been found among these and some neighbouring tribes. They are not, upon light grounds, to be considered as the measures of a civilization so different from that of the tribes hitherto enumerated, as to suggest the machinery of either unnecessary migrations or unascertained degradations or annihilations of race.

SECTION VI.—THE MEXICANS.

In Central America civilization found an early home. The Toltecas, a people who emigrated from some land to the north, are supposed to have arrived in Mexico before the close of the seventh century. There, and in the neighbouring countries, they found nations considerably advanced in civilization—the Mayan race, for instance, to whom is ascribed the building of those cities the remains of which have been found in Yucatan in such extraordinary numbers. Between these northern invaders and the original inhabitants a great similarity existed as to arts, religion, and institutions. The calendar of both nations was divided into eighteen months of twenty days. Some of the astronomical symbols of the Mayans, and four of their hieroglyphic signs of the day, seem to have been identical with those of their invaders. Picture writings were common to both; and the great legislator Zamna, of the one nation, like the renowned Quetzalcoatl, of the other, appeared from the East. In the Mayan representations of the human countenance the contracted facial angle

is as remarkable as in the Aztec paintings. In architecture a greater difference prevailed; yet even here resemblances are found, in that "the Yucatec, as well as the Aztecs, erected pyramids corresponding in the cardinal points."

The northern invaders appear to have carried civilization in these regions still farther than they found it. In agriculture and many of the mechanical arts they were far advanced, and in the construction of roads, the erection of cities, and of those great pyramids which are still objects of admiration, they displayed their industry and power. They knew, also, how to found metals, and were able to cut the hardest stones. By them the cultivation of maize and cotton was introduced. From this vigorous and comparatively cultivated people the Aztecs derived their "complex arrangement and denotation of time;" and, what is worthy of remark, the Toltec solar year was more perfect than that of the Greeks and Romans. Tokens of the ancient splendour of this monarchy were still in existence at the time of the Conquest, in the great ruins of their capital at Tula.

There is nothing certainly known as to the duration of the Toltec empire, but it is supposed to have existed about four hundred years. After its dismemberment, about three hundred years are supposed to have elapsed before the commencement of the Mexican empire, whose supremacy was established only ninety years prior to the Conquest. The Aztecs, who founded the new empire, were like the Toltecs, emigrants from the north, and a kindred race of the older conquerors, if, indeed, they were not descendants of a branch of the Toltec family. The condition of the Mexicans when conquered by the Spaniards is thus graphically described by Dr. Prichard:—"On an island in the midst of the great lake of Tescuco stood the city of Tenochtitlan, the royal capital of Montezuma, where, before the shrine of Mexitli, in temples decorated with silver and gold, trains of priests in gorgeous barbaric array immolated countless human victims. The rites of Moloch and Ashtaroth were humane compared with the appalling barbarities by which the superstitious Aztecs sought to appease the unrelenting avengers of guilt, the creations of an evil conscience, and of a malignity which all the institutions of this people tended to foster and exasperate. The Aztecs were diligent cultivators of the earth. They had not only the skill of working mines, and producing for use all the metals which their soil concealed, but could set gems in silver and gold, and display fine performances of art which, as Clavigero says, astonished the most skilful workmen in Europe. The natives of Mexico erected stupendous edifices which rivalled those of Egypt; and although

they had scarcely attained to the greatest of human inventions, perhaps only once achieved by men under the most favourable auspices, that of symbols representing the sounds of words, they had long aspired after it, and had contrived a method of recording events and handing down to memory the glorious deeds of their ancestors. The Mexicans had even made advancement in science, and had a solar year, with intercalations more accurately calculated than that of the Greeks and Romans. They appear to have been influenced by a deep sentiment of veneration for a supernatural and invisible power; had orders of priests, who performed the rites of a stately ceremonial, and splendid pomps and processions in honour of the gods. The accounts left by the "Conquistadores" hardly suffice to furnish an idea of their social condition; but as far as we can form an opinion, it does not appear that the Aztecas, though in one sense partially civilized, had derived from their cultivation of arts any moral improvement, their character displaying all the worst principles of human nature in its savage state."

Mexican Science and Superstition.—The origin of the science of the ancient Mexicans is a question much discussed by inquirers into their history. In some aspects it presents striking analogies to that of the old world; in others as striking points of dissimilarity. It differs also in some respects from that of the other American nations. The Indian tribes within the territory of the United States, and the Peruvians and Araucanians in South America, had the almost universal system of decimal numeration, whereas the nations who inhabited the high central table-land, not only those of the Tolteco-Aztec division, but the aboriginal Mayan and other families, counted by twenties. Then the Peruvians, the Chilians, and the Muyscas, in America, like the nations of the other divisions of the earth, computed time by lunar months; but the Mexicans and neighbouring nations counted time by periods of thirteen and twenty days. "It was observed," however, by M. de Humboldt, "that the Mexicans, the Japanese, and the people of Thibet, and several other nations of Central Asia, have followed the same system in the division of the great cycles, and in the denomination of the years that compose them. They differ, however, greatly in the subdivision of these periods." It was farther observed by M. de Humboldt, that a great many of the signs that compose the series in the Mexican calendar are borrowed from the zodiac of the nations of Thibet and Tartary, but neither their number nor the order in which they follow each other are those observed in Asia.

Some of the superstitious observances connected with the astronomical science of the Mexicans had their counterparts in Egypt. M. de Humboldt says of an account of an Egyptian festival, which he quotes, that "on reading this passage we seem to peruse what Gomara and Torquemada relate respecting the festival of the Aztec." Dr. Prichard remarks on this: "M. de Humboldt, notwithstanding the strong opinion above expressed, has observed that it is extremely difficult to decide, when we compare the relics of astronomy, mixed with superstitious representations, among nations long separated, what is the result of early intercourse, and what is only analogous from a resemblance in the workings of the human mind in remote countries and among nations long separated; and he seems to have felt this difficulty in comparing the Mexican astronomy with that of the Asiatic nations. Nor has the problem been solved by late researches. Even Mr. Gallatin leaves it still doubtful whether there is anything in the astronomy of the Mexicans that is of Asiatic origin."

In common with the Asiatic nations, the Mexicans had mixed up with their astronomical science legends of repeated destructions and renovations of the world. Mr. Gallatin, after a careful investigation of these traditions, thinks that they "originated in a real historical recollection of an universal deluge, which overwhelmed all mankind in early ages of the world."

Mexican Religion.—The Mexicans had some idea, though, it is said, but a superficial one, of a Supreme Being, whom they supposed to be invisible. They named him Teotl, meaning simply God, and Ipalmemoani, that is, "He by whom we live." They believed, also, in the existence of a malignant spirit, called by them Tlacatecolotl, or "Rational Owl." They had hosts of deities inferior to the Supreme Being, and these lesser gods they worshipped in their temples. They believed in the immortality of the soul, and in the metempsychosis, connected with which, and with their religion generally, they had many mythological stories sufficient to prove that the mind of the ancient American race was as prone to mythological fiction, to romance, and to allegorise or adorn, the events of history, as that of the Hindoos or the Greeks of the Old World."

II.—THE SOUTH AMERICAN NATIONS.

The nations of South America have not yet been so distinctly classified as those of the northern continent. M. D'Orbigny, who

has travelled extensively in South America, divides the numerous tribes which it contains into three groups of nations. Prichard adopts a similar classification, premising, however, that he does not "assume the various nations brought within each group to be respectively of the same stock, or to be more nearly allied by affinity of race—though this in general may seem probable—than tribes belonging to other classes."

He has, first, the Andian nations, comprehending all the races of people who dwell in the high Cordillera of South America, and on or immediately adjacent to the declivities of the great mountain chain.

The second class, termed Eastern Nations of South America, comprehends all the nations of that continent to the northward of the Rio de la Plata, and the eastward of the river Parana and of the basin of the Paraguay, as far as the Gulf of Mexico and the Atlantic Ocean.

Third class.—Midland nations, including tribes who inhabit the interior forests and llanos or plains of South America, between the lowest border of the Cordillera on one side, and the comparatively higher region of the Parana on the other side. They consist, in the first place, of the nations who inhabit the missions of the Chiquitos and the Moxos, between Potosi and the upper streams of the Parana, where the South American continent becomes narrow in its diameter; and, secondly, races spread through the Great Chaco, and scattered further to the southward through the countries which form the basin of the river Paraguay.

SECTION I.—THE ANDIAN NATIONS.

The Peruvian.—First among the first class of nations comes the Peruvian race. It is well known that Europeans found them the possessors of a civilization which must have existed from very remote times. "Around the lake of Titicaca (situated in the centre of an elevated plain, in the midst of the highest summits of the Peruvian Cordillera) the oldest ruins exist, vestiges of the earliest civilization of South America, which, in its rise and decay, probably preceded for ages the era of Manco Capac and the Incas." From thence, tradition says, "the Incas led their followers to the plain of Cusco, where they erected a city destined to be the centre of a mighty empire, and great temple of Pachacamac, half a league in circuit, where consecrated virgins celebrated in songs, and with bloodless

sacrifices, unlike the orgies of the Mexicans, the praises of their visible god and reputed ancestor. Ruins of architectural monuments scattered through the Peruvian empire, and elevated causeways which might vie with the military roads of the ancient Romans, attest the power and the policy of the sovereigns of Cusco, whose subjects had exchanged the habits of the fierce hunter for the quiet employment of agriculture and manufactures. In their plain, which they irrigated by canals and fertilised by means of artificial manures, they cultivated extensively the quinoa and the potato, a native plant of their mountains, which, with the maize, were the staple of their sustenance. Their woollen manufactures were comparable to the finest fabrics of Europe; they worked with elegance the precious metals; they calculated the duration of the solar year; they cultivated, with the most artificial system of combinations, their graceful and harmonious language, in which Peruvian orators swayed in public harangues the passions of the multitude. The nearest relative of the reigning inca was the high-priest, who offered up the ripened fruits of the earth, and on stated occasions sacrificed the llama, the only bloody victim devoted by the mild superstition of this race."

Peruvian Quichuas.—The Quichuas, the chief of the Peruvian tribes, are a people of short stature, with large square shoulders, and a great volume of chest. This last striking peculiarity is ascribed to the rarefied air of the elevated regions they inhabit, the plateaux being comprised between the limits of 7500 to 15,000 feet above the level of the sea. "The Quichuas have strongly-marked features, and in this respect have no resemblance to the races classed in the two other departments of the South American nations. So says M. D'Orbigny, contradicting the general assertion of uniformity of type among these races. He says their features have an entirely peculiar cast, which resembles no other American people but the Mexicans. . . Their head is oblong from the forehead to the occiput, somewhat compressed at the sides. The forehead is slightly arched, short, and falling a little back; nevertheless the skull is often voluminous, and announces a tolerably large development of brain; their face is generally broad, approaching to an oval form; their nose is remarkable, always prominent, long, and strongly aquiline, as if bent at its extremity over the upper lip; the nostrils are large, broad, and very open; the mouth is larger than common and prominent, though the lips are not very thick; the teeth are always beautiful, even in old age; the chin is rather short, without receding, sometimes being even rather prominent; the

cheeks are slightly raised, and only in advanced age; the eyes are of common size, and sometimes even small, always horizontal—they are never oblique, or raised at their exterior angle; the cornea is never white, it is invariably rather yellow; the eyebrows are long, arched, narrow and scanty; the hair is always of a beautiful black, thick, long, very soft and straight, and descending very low over the forehead and sides; the beard is reduced among all the Quichuas, without exception, to some straight and scanty hairs, covering the upper lip, the sides of the mouth, and the middle of the chin. The Quichua nation is, perhaps, among the indigenous races, that one which has the least beard." The same writer tells us that the complexion of the Peruvians is neither the coppery hue of the North Americans, nor the yellow tinge of the races of Brazil, but precisely the colour of Mulatto bronze.

"The moral qualities of the Quichua nation are in every respect strongly in contrast with that character which some writers would represent as the universal and undeviating attribute of the native races of the New World." So writes Dr. Prichard. Of their religion, he says, it was, "if we may apply such epithets to any uninspired faith, the mere result of the inward light of the untaught human mind, in the highest degree spiritual and sublime. They recognised in Pachacamac the invisible God, the creator of all things, supreme over all, who governed the motion of the heavenly bodies, and whom they worshipped without image or temple in the open air; while to the sun, his visible creature, they erected temples, honoured him with costly gifts, and with rites performed by consecrated virgins. In the milder character of their religion, and the greater softness and gentleness of their moral disposition, the Peruvians are strongly distinguished from the nations of Anahuac, and particularly from those of the Toltec and Aztec race."

The Peruvians, it is well known, had historical records like the Mexicans. Acosta says that they had historical paintings. For ordinary purposes, however, they used quippos, bundles of coloured cords, by which they represented innumerable signs of things. The Chinese are said to have used cords for the same purpose, before the invention of their symbolic characters. The Mexicans, also, had an art of the same kind. The attainments in science of the Peruvians were considerable, and these they appear to have made independently of all foreign aid, even from the American nations. It is an interesting fact that natives, descendants of the royal houses of Mexico and Peru, have been among the most learned historians and elaborate writers on the antiquities of their respective countries—o

proof among the many which the history of these nations furnish, that the American races are not intellectually inferior to those of the Old World, and that no such psychological differences separate them from the rest of mankind as some writers have asserted.

Peruvian Aymaras.—The Aymaras were subject to the Quichuas, whom in physical characters they closely resemble. Their country is the region surrounding the lake of Titicaca, and the skulls found in the tombs there, and in other places inhabited by this race, prove that their ancestors were in the habit of flattening the head by artificial means. No head is to be found among the present Aymaras like the flattened skulls found in these tombs. What proves that this depression was not natural, but produced by a mechanical process, is the fact that in the same tombs with the flattened skulls others are found of quite a different shape. "As to the antiquity of the custom, we see by the profile of the head of a colossal statue more ancient than the Incas, that the skulls were not then depressed, for the ancient people, who always aimed to exaggerate existing characteristics, would not have failed to exhibit them. It is therefore probable that this custom was contemporaneous with the reign of the Incas."

Peruvian Antisians.—The people whose home is placed amidst the lofty forests which clothe the declivities of the Peruvian Cordillera, towards the interior plains, are called the Antisian races, or sometimes the white nations of the Eastern Andes. They differ both in complexion and figure from the inhabitants of the bare, cold plains above them. As compared with these, the Quichuas and Aymaras, the Antisian races may be described as nearly white. They are likewise more elegant in form, wanting the immense development of chest which characterises the dwellers in the higher regions. In features the Antisian nations show two different types; one of their tribes, the Yuracares, have the oval faces and long aquiline noses of the Quichuas, and may possibly enough be their descendants, "having their complexion changed by the bleaching effect of the moisture and heat of the atmosphere, and their form modified by the absence of those causes which occasion in the Peruvian so great an expansion of the thorax." The other nations have round effeminate countenances and short flat noses, resembling the people of the plains. M. D'Orbigny observed that the colour of the South American nations bears a very decided relation to the dampness or dryness of the atmosphere.

The Boroanos.—Among the South Andian or Chilian race the most remarkable people in physical character are the white Boroanos. The

existence of this people of xanthous complexion in Chili has been the subject of controversy. Molina says, "A tribe who dwell in the province of Boroa are of a clear white and red, without any intermixture of the copper colour." Captain Fitzroy saw one of these Boroanos at Valdivia. "She had blue eyes but dark hair. She told him that in her country there were many with eyes like hers, and some were of red and white complexion, and a few had red hair." He afterwards met with another of this tribe, and of both these Boroanos he says that though they had blue or grey eyes, and a lighter complexion than other Indians, their features were quite like those of their countrywomen. They told him that this fair tribe were descendants of the Spanish women who were taken prisoners in the war of the sixteenth century; but this account of their origin Captain Fitzroy did not seem to credit. Against this supposition Molina argues that the Spanish prisoners were distributed in equal numbers among the other provinces of their conquerors, in none of which the inhabitants are white. And besides, the Spaniards so taken were from the south of Spain, and not likely to possess themselves the fair and ruddy complexion of the Boroanos. It appears that these people differ from their countrywomen only in complexion. Their features are those of pure Araucanos. From all the circumstances of the case, Prichard concludes that this diversity of complexion has resulted from natural variation of colour probably taking place under some local circumstance tending to favour its development, and that it is precisely analogous in kind to the fair complexions and light hair of the Mandans and some of the hill tribes of the Rocky Mountains in North America.

The Chilians, in general, seem to be a short race. M. D'Orbigny remarks that mountaineers in South America are commonly of low stature, while the inhabitants of the plains are tall.

Patagonia and Tierra del Fuego.—The tribes described by Prichard last, under the first class of nations, are those which inhabit Patagonia and Tierra del Fuego—the one people remarkable for their height, and the other for their shortness. The Patagonians are tall and stout. "One of them [says Byron], who afterwards appeared to be chief, came towards me; he was of gigantic stature, and seemed to realize the tales of monsters in a human shape; he had the skin of some wild beast thrown over his shoulders, as a Scotch highlander wears his plaid, and was painted so as to make the most hideous appearance I ever beheld. Round one eye was a large circle of white; a circle of black surrounded the other, and the rest of his body was streaked with paint of different colours. I did not mean

but if I may judge of his height by the proportion of his stature to my own, it could not be less than seven feet." "They have a fine shape [says Bongainville]; among those whom we saw, not one was below five feet ten inches and a-quarter (English), nor above six feet two inches and a-half, in height. Their gigantic appearance arises from their prodigiously broad shoulders, the size of their heads, and the thickness of all their limbs. They are robust and well fed; their nerves are braced, and their muscles strong, and sufficiently hard." Their colour is a rich reddish brown, between that of rusty iron and clean copper; the head is rather broad, but not high; the forehead generally small and low; the eyes are rather small, black, and ever restless; the nose a little depressed, narrow between the eyes, but broad and fleshy about the nostrils, which are rather large; the mouth is large, with thick lips. They subsist principally on the flesh of mares, ostriches, and sloths, or anything they can catch. They are a wandering tribe, and pitch their huts where they want them, very much like gipsy tents. They believe in a multiplicity of gods, some good and some bad. They have also much faith in wizards, whose practices bear a strong resemblance to those of the Siberian Shamans.

On the north-eastern part of Tierra del Fuego the natives are said to "resemble the Patagonians in colour, stature, and clothing, excepting boots. They seem to be nearly in the same condition in which the Patagonians must have been before they had horses." In the south-eastern part of the island the people are very different, being remarkably low in stature. They are "ill-looking and badly-proportioned. Their colour is that of very old mahogany, or rather between dark copper or bronze. The trunk of the body is large in proportion to their cramped and rather crooked limbs. Their rough, coarse, and dirty black hair, heightens the villainous expression of their savage features. Passing much time in low wigwams, or encamped in small boats, they have their legs injured in shape and size; but they are nimble and strong." The inhabitants of the interior are also short, not exceeding five feet in stature, and are scarcely less miserable than the people of the south-east. They have no clothing except a small piece of seal skin, which is worn on the shoulder most exposed to the wind. A likeness has been remarked between these islanders and the Esquimaux in their form, and in the fatness and smoothness of their bodies. Their food is similar, in both cases derived principally from the sea, which, along with the fact of tribes in the inland lakes living upon the waters, shows that the American races are not uniformly, or by natural

instinct, averse to a maritime life. The food of the natives of Tierra del Fuego is shell-fish and birds; but the greatest dainty is fat of all kinds, and that of the seal and penguin in particular.

Widely as the people of Patagonia and those of Tierra del Fuego differ, it is not thought that they exhibit "greater contrasts in physical appearance than those which the difference of their physical and social conditions would lead us to expect; since the mountain range of the southern Andes, the nomadic extension of the Pampas, and the insular localities of the Chonos Archipelago and the Tierra del Fuego, account for full as much difference as we find, to say nothing of the difference of latitude between Cape Horn and the Peruvian frontier of Chili, in the way of climate. Add to this the opposition between the vicinity of a semi-civilized kingdom like that of Peru on the north, and the absolute isolation of the Tierra del Fuego on the south, as influences which seriously affect the phenomena of the social and civilizational developments. . . The Fuegian is Eskimo in appearance, and the Patagonian approaches the Fuegian."

SECTION II.—THE EASTERN NATIONS

Coming to the Eastern Nations, we meet with the following description of their physical characters in general :—

The colour of their skin is yellow—*jaundtre*—mixed with a slight tinge of very pale red. This colour, says M. D'Orbigny, distinguishes them completely from all the other nations of South America. It is nearly the complexion which is ascribed to the Polynesian nations, but rather less yellow. It wants that brown tinge which characterises the people of the mountainous region, as well as those of the plains or Pampas. The shade, he observes, is not everywhere the same, and local circumstances have much influence on the degree of its intensity. The stature of these nations is short; it varies, according to M. D'Orbigny, from five feet to five feet four inches. The shape of the body is stout or massive. The Guarayos, who are of the Guarani race, but inhabit humid forests, have acquired a more graceful shape and almost European proportions. The Guarani is one of the most extensively spread of the eastern races. In the Brazils they are called Tupi. "The features of the Guarani, taken by M. D'Orbigny as typical of this class of nations, are distinguishable at a glance from those of other races in South America. Their heads

are round, not laterally compressed; their forehead is not retreating; on the contrary it is high, and its flatness in some nations is attributable to art. The face is nearly round, the nose short, not broad, the nostrils less open than in other races, the mouth moderate, but somewhat projecting, the lips rather thin, the eyes small, expressive, sometimes oblique, always elevated at the outer angle like those of the Mongolians. M. Rochefort, speaking of the Caribbees of the Antilles, compares them to the Chinese, and other writers have been struck with this resemblance. The chin is round and short, not reaching so far forward as the mouth; the cheek-bones do not appear prominent, except in old age; the eye-brows are arched; the hair is long, straight, thick, and strong; the beard reduced to a few short straight hairs on the chin and upper lip: this is not the effect of art." M. D'Orbigny describes one tribe of the Guarani who, in the possession of an ample beard, form a singular exception to the usual appearance of their race. The resemblance of some of these tribes to the Mongoles and the Malays in their oblique eyes is worthy of notice. "Among the North Americans there is scarcely any decided obliquity in the position of the eyes."

Over the northern part of South America the Caribbean family is widely spread. There are great differences in the personal appearance of various branches of this race, as they are found scattered through these countries. The Caribbees Proper are of almost gigantic size, while some of the other tribes are of small stature. Some families are of a dark brown complexion, inclining to tawny; in other divisions the people are almost as fair as the Spaniards or Italians.

The Caribbees, or Caribs, were one of the first tribes of South America which were known to Europeans. They were the aborigines of the Lesser Antilles, but it is nearly certain that, as a pure race, this section of them is extinct. The so-called black Caribs of St. Vincent, although partially descended from the insular division of the class, are mixed with Negro blood, and are immigrants from Barbadoes and elsewhere. How far they extended further than the Antilles is doubtful. But though no longer found in their native climes of Jamaica, Cuba, and other islands, they have a wide range over the northern portion of South America.

The Caribs' language of caste and ceremony has been long known to possess a remarkable peculiarity. "The current statement is, that the women have one language and the men another; so that while the husband talks (say) French, the wife answers in English. The real fact is less extraordinary. Certain objects have two names;

one of which is applied by males, the other by females only. Raymond says that the latter terms are Arawak, and that the Arawaks were the older inhabitants of the islands, the men whereof were exterminated and the women adopted as wives. No explanation is more probable than this, and it is applicable in other parts of the world besides America. That many of the Carib tribes are flat-headed, and that they are also cannibals, is well known. A nation of women, however, forming a section of their population, has yet to be discovered."

There are the remains of an extinct tribe, the Atures, in this region, whose mode of sepulture and burial-cavern is thus described by Humboldt—"The most remote part of the valley is covered by a thick forest. In this shady and solitary spot, on the declivity of a steep mountain, the cavern of Ataruipe opens itself. It is less a cavern than a jutting rock, in which the waters have scooped a vast hollow, when, in the ancient revolutions of our planet, they attained that height. We soon reckoned in this tomb, of a whole extinct tribe, nearly six hundred skeletons, well preserved, and so regularly placed that it would have been difficult to make an error in their number. Every skeleton reposes in a sort of basket made of the petioles of the palm-tree. These baskets, which the natives call *mapires*, have the form of a square bag; their sizes are proportioned to the age of the dead; there are some for infants cut off the moment of their birth; we saw them from ten inches to three feet long, the skeletons in them being bent together. They are all ranged near each other, and are so entire that not a rib or a phalanx is wanting. The bones have been prepared in three different manners, either whitened in the air and the sun, dyed red with arnotto, a colouring matter extracted from the *bixa orellana*; or, like real mummies, varnished with odoriferous resins, and enveloped in leaves of the heliconia or the plaintain tree. The Indians related to us that the fresh corpse is placed in damp ground, in order that the flesh remaining on the bones may be scraped off with sharp stones. Several hordes in Guyana still observe this custom. Earthen vases, half-baked, are found near the *mapires* or baskets; they appear to contain the bones of the same family. The largest of these vases, or funeral urns, are three feet high and five feet and a-half long. Their colour is greenish grey, and their oval form is sufficiently pleasing to the eye. The handles are made in the shape of crocodiles or serpents; the edge is bordered with meanders, labyrinths, and real grecques, in straight lines, variously combined."

SECTION III.—THE MIDLAND NATIONS.

The Midland Nations are divided into two distinct departments. In the southern the great plains of Chaco lie, which furnish abundant pasture-ground for the nomadic and equestrian tribes who wander over them—a singular people—tall and robust as the Patagonians, and in habits and manners like the nations of High Asia. The country of one of the northern nations, the Chiquitos, consists of low hills, covered with forests and intersected by numerous small streams, and the people live in villages and cultivate the soil. The other northern nation, the Moxos, dwell in vast marshy savannahs, subject to frequent inundations, and traversed by immense rivers, which they are obliged to navigate in boats. The Moxos are fishing tribes, “the ichthyophagi of the river lands of the interior.” These people are subject to the Church of Rome, and could not be induced to return to the woods.

“In stature the Midland Nations form a striking contrast to the low-sized tribes of Peru, and to the Guarani and other Brazilian races. Their features are peculiar also: the face is described as being broad and flat, the forehead arched and not retreating, the eyes horizontally placed, and not obliquely turned up at the outer corner, like those of the Brazilian and Caribbean nations, who, in this respect, resemble the Tartars. Some nations have projecting cheek-bones. The nose is generally short and flat, the nostrils expanded; but this is not without exception, for some of the tribes of Chaco have aquiline noses. Their mouths are large; their hair is long and lank; their beards are scanty, and only growing at all on the upper lip and chin.”

We have now traversed this immense continent from north to south, and it is impossible not to be struck with the diversity and variety of its aboriginal inhabitants. Still there is no sufficient reason to regard them as other than one family. “In the consolidation of the Mexican empire,” says Dr. Latham, an exact, learned, and scientific writer, “I see nothing that differs in kind from the confederacies of the Indians of the Algonkin, Sioux, and Cherokee families, although in *degree* it had attained a higher development; . . . and I think that whoever will take the trouble to compare Strachey’s account of Virginia, where the empire of Powhattan had, at the time of the colonization, attained its height, with Prescott’s ‘Mexico,’ will find reason for breaking down that over-broad line

of demarcation which is so frequently drawn between the Mexicans and the other Americans.

"I think, too, that the social peculiarities of the Mexicans of Montezuma are not more remarkable than the external conditions of climate, soil, and land-and-sea relations; for it must be remembered that, as determining influences towards the state in which they were found by Cortez, we have—

"1. The contiguity of two oceans.

"2. The range of temperature arising from the differences of altitude produced by the existence of great elevation, combined with an intertropical latitude, and the consequent variety of products.

"3. The absence of the conditions of a hunter state; the range of the buffalo not extending as far as the Anahuac.

"4. The abundance of minerals.

"Surely these are sufficient predisposing causes for a very considerable amount of difference in the social and civilizational development."

As to the moral character of the native Americans, and their capability of improvement, let one of their own sons, a Christian chief of the Ojibway nation, bear witness:—"It is often said that the Indians are *revengeful, cruel, and ungovernable*. But go to them with nothing but the Bible in your hands, and love in your hearts, and you may live with them in perfect safety, share their morsel with them, and, like the celebrated Bartram, return to your homes unharmed. They very soon learn to venerate the Bible; as a proof of this I will give an instance that came under my own eye. While at the Rabbit River mission, a chief from the West visited me. After reading to him several chapters from the Bible, he said, with much surprise, 'Is this the book that I hear so much about in my country?' I replied, 'Yes; and these are the words of Ke-cha-mon-e-doo' (the Great Spirit). 'Will you not,' said he, 'give me one? I wish to show it to my people.' I told him, 'Not without you first promise that you will take care of it.' He promised me that he would. I handed it to him. He took it, and turned it over and over, and then exclaimed, 'Wonderful! wonderful! this is the book of the Great Spirit!' He then wrapped it up in a silk handkerchief, and the handkerchief in three or four folds of cloth. I heard afterwards, from the trader, that the book was still kept sacred. O, if my poor brother could but read and understand that blessed volume, how soon would his dumb idols be 'cast down to the moles and to the bats!'"



THE NATURAL HISTORY OF MAN.

BOOK II.

PRINCIPLES AND CONCLUSIONS.



CHAPTER I.

THE UNITY OF THE RACE.

WHENCE the myriads that now people the face of this wide earth, and the myriads that have gone before them? Of one stock, or of many? If of one stock, whence the original parents? The children of an inferior tribe, or the immediate creation of the Almighty? And what was the primitive state of the original parents of mankind and their earliest descendants—essentially civilized or barbarous?

These are the questions which meet us now. They are of deep and thrilling interest.

ARE ALL MANKIND OF ONE PARENTAGE?

Man, we have seen, is physically a cosmopolite. He lives among the snows of the Arctic region, and the burning sands of the Torrid zone. But the tribes into which his families are divided, and which differ from each other exceedingly in outward appearance, seem now to possess a constitutional adaptation to the climate in which they live. And the question waits for answer, Were these tribes created separately in the geographical homes for which they are now constitutionally fitted, or did man receive originally in his physical constitution a principle of accommodation to varied climates and circumstances, a principle which was developed in his wanderings from his first home, as circumstances required? Had the different races of men distinct origins with their present differences original, or did man receive a peculiar susceptibility of accommodation *by* circumstances to circumstances?

These questions are usually regarded as resolvable into another. *Do the tribes of man constitute different species, or are they only varieties of one species?* Those individuals belong to the same species, according to the common definition, which are capable of having descendants which possess the same capability likewise. There are such things as

hybrids, but they are incapable of having offspring. All the varieties of a species are capable of a mixed parentage, and their offspring retains its capability of a continued or successive parentage. But different species are not thus capable. In a state of domestication, hybrids are produced by different species which belong to the same genus, as in the offspring of the horse and ass and of the dog and wolf, but the result of inquiries into the various tribes of organised beings is that the perpetuation of hybrids, whether of plants or animals, so as to produce new and intermediate tribes, is impossible.

These are acknowledged principles in natural science, and they lead to the conclusion that the various races of men must either be incapable of intermixing their stock, and be thus fated to a perpetual separation; or, if the contrary should be the fact, that these races are proved by it to belong to the same species. If the Caucasian and Ethiopian are capable of intermixture, and their descendants are likewise capable of becoming parents, they are proved by this very fact to belong to the same species. Now it is well known that mankind of all races and varieties are equally capable of propagating their offspring by intermarriage, and that such connections are equally prolific, whether contracted between individuals of the same or of the most dissimilar varieties. If there is any difference, Dr. Prichard thinks it is probably in favour of the latter. And the conclusion becomes inevitable that the most dissimilar human races belong to only one species.

The existence of different species of men, if it could be proved, would certainly involve in it the conclusion that there must have been separate primary ancestors, for one species of living beings is never found to produce another, and two species are never found to produce a third or intermediate. But when we have proved the oneness or identity of the species MAN, it is not so clear that we have done enough to prove the unity of his origin. The one conclusion is generally regarded as identical with the other, or involved in it. But improbable as the supposition is, we *can* suppose it possible that the Creator *may* have endowed several separate ancestors of the families of men with the same characteristics, so as to form one species. All occasion, however—at least the principal occasion—for the theory of separate creations is taken away, when the oneness of the species is proved. The only question which remains is, whether it be possible that so many and diverse varieties as are found in this species could be produced without separate creations. Physiologists who have studied the histories and habitudes of other animals as well as man, answer in the affirmative. The German, Müller, for example, says:—"The different varieties of each species (not excepting *man*), may be accounted for

by supposing the original existence of a pair of individuals of opposite sexes, belonging to the same species, and the constant action of different external modifying agencies, such as climate, upon several or many successive generations."

The following series of facts and observations is designed to illustrate and confirm this position :—

1. *There are known instances of the rise, among animals of the same species, of varieties similar to those in the human race.*

(1). There seems to be no reason for believing that the domestic breeds of sheep in different countries belong to more than one species, though they differ much from each other. Even within the limits of Europe they vary much in stature, in the texture of their wool, and in their horns, which are in some large, in some small, in others wanting to the female, or altogether absent from the breed. The breeds of sheep in India and Africa are remarkable for the length of their legs, a very convex forehead, and pendant ears. They have also long tails, and their covering is not wool, but a smooth hair. The sheep of Syria and Barbary are covered with wool, mixed more or less with hair.

It has been ascertained that particular breeds of sheep do not retain their peculiarities when transported into various climates differing from those where the breed prevails, as in the case of the fat-tailed sheep of the Kirghis Tartars, when transported into Siberia. The dry and bitter herbage of the steppes is unfavourable to the growth of fat, and they lose their fat tails after a few generations.

The formation of new breeds is of constant occurrence. It is effected partly by intermixing races already constituted, and partly by selecting individuals in which particular qualities are strongly marked. In these instances the natural variety which the individual animal displays, perhaps for the first time, becomes perpetuated by a well-known law of the animal economy, and forms the hereditary characteristic of a new breed. A striking instance of this fact is to be found in the origination of a new breed of sheep in the state of Massachusetts. In the year 1791 one ewe, on the farm of Seth Wright, gave birth to a male lamb, which, without any known cause, had a longer body and shorter legs than the rest of the breed. The shape of this animal rendering it unable to leap over fences, it was determined to propagate its peculiarities, and the experiment proved successful; a new race of sheep was produced, which, from the form of the body, has been termed the otter breed. It seems to be uniformly the fact that when both parents are of the otter breed, the lambs that are produced inherit the peculiar form.

(2.) Horses are intermixed and bred in the same way. Wild horses are well known to have proportions of body somewhat different from the most improved races. Their heads are larger, and the foreheads are of a round and arched form; their hair is rough, long, and crisp. It has been observed by Blumenbach that there is less difference in the form of the skull, in the most dissimilar families of mankind, than between the elongated head of the Neapolitan horse and the skull of the Hungarian breed, which is remarkable for its shortness and the extent of its lower jaw. Pallas informs us of a race descended from horses, which have run wild in Eastern Siberia. These animals, the remote offspring of domesticated horses, now differ greatly from the Russian breed. Their principal distinctive traits, and which may be considered as characters acquired by the race since it ran wild in the desert, are the following, according to Pallas:—They have larger heads than domestic horses, with more vaulted foreheads; their mouths are more hairy, and the mane comes down lower on the shoulders; their limbs are stronger; their back less arched, and straighter; their hoofs are smaller and more pointed; their ears are longer, and are bent more forward.

(3.) We draw another illustration from the history of swine. Hogs were introduced into the islands and continent of South America by the Spaniards in the end of the fifteenth century; and in less than thirty years herds of wild swine infested the woods of Cuba, Porto-Rico, and Jamaica. These animals, wandering at large in the vast forests of the New World, and feeding on wild fruits, have resumed the manner of existence which belonged to the original stock. Their appearance nearly resembles that of the wild boar. Their ears have become erect; their heads are larger, and the foreheads vaulted at the upper part; their colour has lost the variety found in the domestic breeds, the wild hogs of American forests being uniformly black. The restoration of the original character of the wild boar in a race descended from domesticated swine, removes all doubt, says Dr. Prichard, if any had really existed, as to the identity of the stock; and we may safely regard the physical characters of these races as varieties which have arisen in one species. The difference in the shape of the head between the wild and domestic hog of America is very remarkable. Blumenbach long ago pointed out the great difference between the cranium of our swine and that of the primitive wild boar. He remarked that this difference is quite equal to that which has been observed between the skull of the Negro and the European. "Swine," he continues, "in some countries have degenerated into races which, in singularity, far exceed

everything that has been found strange in bodily variety among the human race. Swine with solid hoofs were known to the ancients, and large breeds of them are found in Hungary and Sweden. In like manner the European swine, first carried by the Spaniards in 1509 to the island of Cubagua, at that time celebrated for its pearl-fishery, degenerated into a monstrous race, with toes which were half a span in length."

(4.) These illustrations might be extended indefinitely from the natural history of other animals, such as the cow and the dog. But our position is already sufficiently sustained, namely, that among animals acknowledged to belong to the same species there not only are varieties as great and marked as any which distinguish the various races of men, but the rise of these varieties has been observed and traced; and yet were their rise unknown, there would be as great occasion for a theory of separate origins to account for them, as there is to account for human varieties of complexion and conformation.

2. *In the human species frequent varieties occur in one race approaching to the characteristics of another.*

(1.) In an assembly of Englishmen, convened indiscriminately, a number of individuals might be picked out whose faces would ally them to other nations more than to the English. The incipient type of the Mongol, of the native American, and even of the dark and thick-lipped and woolly-haired Ethiopian, might be found in the face and form of many a native Englishman.

(2.) M. Roulin informs us that throughout intertropical America both Melanism and Albinism, as he terms the black and white varieties, make their appearance very frequently in warm-blooded animals, including man, and "that these two descriptions of monstrosity are among the peculiarities which are most readily transmitted to the offspring. . . . Perhaps this remark (he adds) is equally applicable, in the fullest extent, to the region which is situated at the antipodes of that described. It holds, at least, as far as it relates to black pullets; and we are informed by Marsden that in Java the gallinaeous fowls are often affected with Melanism, and many travellers assure us that Albinism often appears in the human species in the Sîmda isles."

(3.) Albinos are frequently seen in Ceylon. Dr. Davy remarks on one of them—"The young Albino, twelve years old, in England, and certainly in Norway, would not be considered peculiar; for her eyes were light-blue, and not particularly weak; her hair of the colour that usually accompanies such eyes; and her complexion fresh and

rather rosy. She had considerable pretensions to beauty, and was not without admirers among her countrymen. It is easy to conceive that an accidental variety of the kind might propagate, and that the white race of mankind is sprung from such an accidental variety. The Indians are of this opinion, and there is a tradition or story amongst them in which this origin is assigned to us." Of course the converse of this supposition is easily conceivable.

Among the copper-coloured native Americans, in the Isthmus of Darien, they are, according to an intelligent witness, remarkably frequent. The Albinos or blafards of Darien are thus described by Wafer, in 1699 :—

"These persons are white, and there are of them of both sexes; yet there are but few of them in comparison of the copper-coloured, possibly but one to two or three hundred. They differ from the other Indians chiefly in respect of colour, though not in that only. Their skins are not of such a white as those of fair people among Europeans, with some tincture of a blush, or sanguine complexion; yet neither is it like that of our paler people, but it is rather a milk-white, lighter than the colour of any European, and much like that of a white horse.

"For there is this further remarkable in them, that their bodies are beset all over, more or less, with a fine, short, milk-white down; but they are not so thick set with this down, especially on the cheeks and forehead, but that the skin appears distinct from it. Their eyebrows are milk-white, also, and so is the hair of their heads, and very fine withal, about the length of six or eight inches, and inclining to a curl. They are not so big as the other Indians, and their eyelids bend and open in an oblong figure, pointing downwards at the corners, and forming an arch, or figure of a crescent with the points downwards. From hence, and from their seeing so clear as they do in a moonshiny night, we used to call them moon-eyed. For they see not well in the sun, poring in the clearest day, their eyes being weak and running with water if the sun shines towards them; so that in the daytime they care not to go abroad, unless it be a cloudy dark day. Besides, they are a weak people in comparison of others, and not very fit for hunting and other laborious exercises, nor do they delight in any such; but notwithstanding their being thus sluggish and dull in the daytime, yet when moonshiny nights come, they are all life and activity, running abroad in the woods, and skipping about like wild bucks, and running as fast by moonlight, even in the gloom and shade of the woods as the other Indians by day, being as nimble as they, though

not so strong and lusty. The copper-coloured Indians seem not to respect them so much as those of their own complexion, looking on them as something monstrous. They are not a distinct race by themselves, but now and then one is bred of a copper-coloured father and mother, and I have seen of less than a year old of this sort."

Albinos have been observed, likewise, in many islands of the Indian and Great Southern Ocean. The following is a description of them in Otaheite by Captain Cook :—"During our stay on this island we saw about five or six persons whose skins were of a dead white, like those of a white horse ; with white hair, beard, eyebrows, and eyelashes ; red tender eyes, a short sight, and scurfy skins, covered with a kind of white down. We found that no two of these belonged to the same family."

In Java, Ceylon, and other neighbouring islands, and on the continent of India, Albinos are well known. Among the black races of Africa white Negroes are likewise frequently born.

Dr. Winterbottom has described, from his own observation, several instances of this variety occurring in Negro families at Sierra Leone and other neighbouring parts of the African coast. The following are selected from them :—"At Malacuny, in the Soosoo country, I saw a girl about nine or ten years of age, born of black parents ; her skin was of an unpleasant dead-looking white, and pretty smooth, though beginning to assume a cracked appearance, owing to the action of the sun. There was a man of the same colour belonging to this town, but he was then absent.

"At Wankapong I saw a young man, about eighteen years of age, tall and well formed, whose father had been a white Negro. This young man's mother, three brothers, and two of his sisters were black, but one sister was white like himself. His skin, from exposure to the sun, had acquired a slight reddish tinge, and was covered with a great number of black or brown spots like freckles, some of which were nearly as large as a sixpence. It was much rougher and harsher to the touch than the woman's, feeling almost like the skin of a lizard. He complained very much of the action of the sun, which cracked his skin, and sometimes occasioned it to bleed. He was also peculiarly sensible to the bites of insects. His hair was of a dirty white, and woolly ; the iris of the eye was of a reddish brown colour, and his sight very weak.

Buffon has given a minute description of a white Negress, born in the Island of Dominica, of black parents, who were natives of Africa. She was not quite five feet high, and well-proportioned in her body, but not exactly so with respect to her head, which was too large in

proportion to the trunk. The author adds—"All the features of the face are exactly similar to those of the black Negresses, except that the ears are placed too high. The lips and the mouth, although formed like those of the black Negresses, have a singular appearance from the absence of colour. They are as white as the rest of the skin, and without the slightest appearance of red. Generally the colour of the skin of this white Negress, as well of her face as of the rest of the body, resembled that of tallow before it has been purified, although a slight tinge of red was observable upon her cheeks when she approached the fire—and the same was also called up by her feeling of shame in being seen naked. Her nipples were of a red colour, almost vermillion. Her head was well covered with wool. This wool is extremely bushy and curly, naturally white at the roots, and reddish towards the extremities. Her eyes were remarkable for a very singular motion. The eyelids were no larger than the ordinary size. She could shut them, but had no power to open them so as to show the part of the eye above the pupil; hence it would appear that the muscle of the upper eyelid has less power in white Negroes than in other men. Thus the eyelids are always half closed. The white of the eye is sufficiently pure, and the pupil of the ordinary size. The iris is composed of an inner circle round the pupil of an indistinct yellow; this is surrounded by another circle of yellow mingled with blue, and this again by an outer circle of a deep blue colour, so that, seen at a little distance, the eyes appear of a dark blue." Many other particulars are minutely detailed in the original description of this individual, but the following observations deserve particular notice:—"The persons to whom this white Negress belonged have assured me that nearly all the male and female Negroes brought from the Gold Coast, in Africa, for the islands of Martinique, of Guadaloupe, and of Domingo, have in these islands given birth to white Negroes, not in a large proportion, but one to every six or seven children."

In this instance the iris was coloured, and the eye had not that red hue which is observed in perfect specimens of the Albino variety. This is an approximation towards the flaxen-haired and blue-eyed variety of mankind.

(4). The leucous variety is not the only one which makes its appearance among tribes of the melanous order; the xanthous variety does likewise. The Jews, like the Arabs, are generally a black-haired race, but there are many Jews who have light hair and beards, and blue eyes, and in some parts of Germany the Jews are remarkable for red bushy beards. The Greeks were, probably, in Homer's time

as now, in general of the melanous variety ; yet it appears, from the use of several epithets, that the xanthous complexion was not unfrequent among them. Among the Romans a light grey eye was considered as something disgusting, perhaps bordering on the monstrous, which indicates that it was rare. The Germans had generally blue eyes, and red or yellow hair, in the time of Tacitus ; but this is by no means the fact in the present day. Among the genuine Celts there were, at least, some melanous tribes, as the Silures ; yet Strabo repeatedly assures us that the Celtæ of the Continent, or the Gauls, were nearly as yellow-haired as the Germans. Many of the Russians are light-haired, though the majority of the Slavonian nation is of the melanous variety ; and among the ancient Scythians Herodotus informs us that the tribe Budini were xanthous.

The xanthous variety appears not only in those melanocomous races which are of less swarthy shade, such as the nations already mentioned. Among the Negro races of Africa, both in their native climate and in other places to which they have been transported, the xanthous variety frequently appears.

It seems to be generally believed that all white Negroes are Albinos ; this appears to be, however, by no means the fact. On the contrary, a considerable portion, perhaps the greater number, of the individuals termed white Negroes, are either genuine examples of the xanthous variety, or resemble that variety in some respects, and appear to exhibit gradations between the Albino and the xanthous. Some of them have all the characteristics of the xanthous variety.

Dr. Winterbottom mentions what he regarded as an intermediate step between the common African complexion and that of the Albino. It was the instance of a man who, though born of Negro parents, was of a mulatto complexion, and much freckled, and who had strong red hair, disposed in very small wiry curls over his whole head.

A white Negro is described by Dr. Goldsmith, who saw him exhibited in London. He says, "Upon examining this Negro I found the colour to be exactly like that of a European ; the visage white and ruddy, and the lips of the proper redness. . . However," he adds, "there were sufficient marks to convince me of his descent. The hair was white and woolly, and very unlike anything I had seen before. The iris of the eye was yellow, inclining to red, the nose was flat, exactly resembling that of a Negro, and the lips thick and prominent."

In this example the characters of the complexion seem to have been intermediate between those of the Albino and the xanthous. The same remark may be applied to the following instance described by

Dr. Winterbottom. He says, "In the colony of Sierra Leone there is a girl about nine or ten years of age, born in Nova Scotia, who has all the features of a Negro, with woolly hair, of a dirty white colour, and whose skin equals in whiteness that of a European, without anything disagreeable in its appearance or texture. Her eyes are between a red and light hazel colour, but not much affected by the light." In this instance, however, it must not be omitted that the parents were both Mulattos.

White Negroes are by no means infrequent in Congo, and we have accounts from early voyagers, stating that individuals of that description were kept as objects of curiosity at the court of the king or emperor. They are generally described as having a white skin, with grey eyes, and red or yellow hair.

If the hair alone were found to vary in the Negro, this would amount only to a singular anomaly, and as such it seems to have been regarded by Blumenbach; but when we find this character combined with blue, grey, or brownish-grey eyes, and a white ruddy skin, it must be allowed that the individuals presenting these appearances are examples of the xanthous variety, and of something approaching to the sanguine complexion, as it is termed, among Europeans, though springing up in a Negro race. It appears that some of these called white Negroes are of this description, while others are Albinos, and in not a few the peculiarities seem intermediate between these two varieties.

(5.) Among the *curiosities* of this subject is the fact that examples occur of individuals spotted with different colours; but they are by no means so common as those of spotted animals. Persons of the black races are sometimes marked by patches of white, of various size and number, without anything like disease of the skin. This circumstance has been observed most frequently in Negroes. Blumenbach describes a man of this kind, whom he saw in London. He was a young man, perfectly black, excepting the umbilical and hypogastric regions of the abdomen, and the middle of the lower limbs, including the knees and neighbouring parts of the thighs and legs, which were of a clear and almost snowy whiteness, but spotted with black, like the skin of a panther. His hair was of two colours. On the middle of the front of the head, from the vertex to the forehead, where it ended in a sharp point, there was a white spot, with a yellower tinge than those on the trunk and legs. The hair covering this was white, but resembled the rest in other respects. On comparing the picture of this man with three others (a boy and two girls) he observed that the white spots occupied the abdomen and

thighs, never appearing on the hands and feet, which parts, with the groins, are the first to turn black in the newly-born Negroes; and that the arrangement of the white parts was symmetrical. Both the parents of this man, and of the others of whom Blumenbach had collected accounts, were entirely black.

These spots, in which the epidermis is perfectly healthy, and which are distinguishable from the rest of the skin only by their whiteness, are not to be confounded with diseases of the organ, where the cuticle becomes scaly or brawny, which are frequent in some of the black races. Nor are they peculiar to dark-coloured people. Blumenbach has seen two instances in Germans—one of a youth, the other of a man sixty years old. They both had rather a tawny skin, marked here and there with various-sized spots of the clearest white. They appeared first in the former in infancy, and in the latter at the age of manhood.

(6.) There are facts equally *curious*, and bearing on the point under discussion, to be found in the history of mixed races. The following are from Dr. Lawrence:—

“In mixed races, although the children generally partake of the character of both parents, they sometimes resemble one only; and in such a case the influence of the other is often observed in the second or third generation. Children may be seen like their grandsires, and unlike the father and mother. Thus it is possible that the child of an African Albiness and an European may be a true Mulatto; the offspring receiving its dark tint through the mother, although she has it not herself.

“The offspring of a black and white may be either black or white, instead of being mixed; and in some rare cases it has been spotted. A black man married a white woman in York: they had a child that was entirely black, and very much like the father in colour and features, without the least participation in the colour or features of the mother. A Negro was married in London to a white woman, who afterwards had a daughter as fair as any one born of white parents, and like the mother in features, but her right buttock and thigh were as black as the skin of the father. Two Negro slaves having married in Virginia, the woman brought forth a white girl. The husband's father was white, his grandfather and grandmother black; and in every family related to them there had always been a white child. A Negress had twins by an Englishman: one was perfectly black, with short, woolly, curled hair; the other was light, with long hair.”

Dr. Winterbottom says that in a family of six persons which he knew, one-half was almost as light-coloured as Mulattos, while the

other was jet-black. The father was a deep black, the mother a Mulatto.

(7.) The varieties thus produced are propagated in the case of animals, and become established as permanent breeds, if individuals with these new characters constantly intermix, and none others are admitted into the breed. In many parts of England all the cattle are of one colour; this arises from the long-established custom of slaughtering all the calves which have not the desired tint. There is reason to doubt that if the same plan were adopted with the human subject, that is, if persons marked by certain native peculiarities were united, their offspring again matched with similar individuals, and this constantly repeated, any native variety might be fixed as a permanent breed.

Facts without number might be added to illustrate the general position, that frequent varieties occur in one race approaching to the characteristics of another. And the conclusion to which they lead may be stated in the words of Dr. Lawrence:—"These occurrences, together with the numerous examples of the widest deviation in colour in animals confessedly of the same species, fully authorise us to conclude that, however striking the contrast may be between the fair European and the ebon African, and however unwilling the former may be to trace up his pedigree to the same ADAM with the latter, this superficial distinction is altogether insufficient to establish diversity of species. . . Identity of tint is not necessary to establish descent from a common stock. . . The Negro and the European are the two extremes of a very long gradation: between them are almost innumerable intermediate stages, which differ from each other no more than the individuals occasionally produced in every race differ from the generality of the race."

3. *Very singular changes of colour are known to take place in individuals after birth.*

The following facts rest on the authority of Dr. Prichard. Instances are not unfrequently observed in different countries in which Negroes gradually lose their black colour, and become as white as Europeans. An example of this kind is recorded in the fifty-seventh volume of the "Philosophical Transactions." Klinkosch mentioned the case of a Negro who lost his blackness and became yellow; and Caldani declares that a Negro, who was a shoemaker at Venice, was black when brought during infancy to that city, but became gradually lighter, and had the hue of a person labouring under slight jaundice.

Professor Graves, of Dublin, writes in an able paper as follows:—"Last year Dr. Ascherson informed me that he had seen a case of

the after-development of the pigment of the eye in an Albino boy, three years old. This child had, at his birth, white hair and violet-coloured eyes, with dark red pupils; at the end of the third year its hair was light brown and its eyes were blue, but they had still, in a remarkable degree, though less so than before, that restlessness peculiar to Albinos. This was the only case of the kind I ever heard of, except that communicated by Michaëlis, in Blumenbach's '*Medicinische Bibliothek*,' vol. iii., page 679, which, however, rests only on the uncertain authority of some peasants. Singularly enough," says Dr. Graves, "I had soon the good fortune to meet with a similar case myself. In my younger days there were two children, a brother and sister, living near me, who presented such striking symptoms of leucosis in their eyes, hair, and skin, that they were recognised as Albinos, even by non-medical persons. My attention was lately drawn to them by an advertisement in the papers, in which their name occurred; and I learned that the brother had become a tobacconist; but, to my great astonishment, on going to see him, I found that his eyes had changed from violet-red to grey, and his hair from white to light brown, and that the susceptibility of the eyes to light had greatly diminished."

The following facts, mentioned by Dr. Prichard, are of the same character:—Many females are well known to have a dark tinge extending over a considerable space round the mamma during the period of pregnancy, which disappears afterwards in a great measure. The change of colour which happens at such periods varies in its degree of intensity, as well as in the space occupied by it; and in some individuals it has been known to cover the abdomen, and even to affect the whole body. Bomare mentions a French peasant whose abdomen became entirely black during each pregnancy; and Camper has given a particular account of a female of rank who had naturally a white skin and beautiful complexion, but, whenever she became pregnant, began immediately to grow brown. Towards the end of her pregnancy, he says, she became a veritable Negress; after delivery, the dark colour gradually disappeared. Dr. Strach, in a work on intermittent fevers, mentions the case of a man who, after a fever, became black as a Negro. Blumenbach says that he possesses a part of the skin taken from the abdomen of a beggar, which is as black as the skin of an African. Haller, Ludwig, and Albinus, have recorded similar instances.

These facts, it has been justly said, are quite sufficient to prove that, independently of the influence of solar heat, a physical change may take place connected with the state of the constitution which

imparts a black hue to the skin similar to that which is natural to the African race.

4. *The existence and propagation of sporadic varieties of a very extraordinary kind is a fact of interest and importance.*

(1.) The most remarkable instance of the kind is probably what has been traced through three generations in the family of a man named Lambert, commonly known as *the porcupine man*. The founder of this extraordinary race was first exhibited as a boy, by his father, in 1731, and came from the neighbourhood of Easton Hall, in Suffolk. Mr. Machin, in that year, described him in the "Philosophical Transactions" as having his body covered with warts, as thick as pack-thread, and half an inch long. In 1755 he was again exhibited, with the fore-named title, and was described by Mr. Baker in a paper purporting to be a supplement to the former. But what is important is, that being now forty years of age he had had six children, every one of whom, at the same period, nine weeks after birth, had presented the same peculiarity; and the only surviving one, a boy eight years old, was exhibited with his father. Mr. Baker gives a drawing of the boy's hand, as Mr. Machin had before of his father's. In 1802 the children of this boy were exhibited in Germany by a Mons. and Mad. Joanny, who pretended that they belonged to a race found in New Holland, or some other very remote place. Dr. Tilesius, however, examined them most minutely, and published the most accurate account we have of this singular family, with full-length figures of the two brothers—John, who was 21, and Richard, who was 13 years of age. Their father, the boy of Mr. Baker's narrative, was still alive, and was gamekeeper to Lord Huntingfield, at Heavingingham Hall, in Suffolk. Upon being shown the drawing of his hand in the "Philosophical Transactions," they both instantly recognised it by the peculiar button at the wrist. Tilesius's description corresponds exactly with that of their progenitors. The whole of the body, excepting the palms of the hands, the soles of the feet, and the face, was covered with a series of horny excrescences of a reddish brown, hard, elastic, and about half an inch long, which rustled against one another when rubbed with the hand. The appearance of this singular integumen, as given in Tilesius's plates, is like a collection of basaltic prisms, some larger, some shorter, as they are generally grouped in nature. Once a year this horny clothing was shed, and its falling off was accompanied with some degree of uneasiness; it yielded also to the action of mercury, which was tried for the purpose, but in both cases it gradually returned after a very short period. The conclusions, which Mr. Baker draws from this very extraordinary phenomenon

are very just, and have still greater weight now that it has been reproduced in another generation, and in two distinct instances. "It appears, therefore," says he, "past all doubt that a race of people may be propagated by this man having such ragged coats or coverings as himself; and if this should happen, and the accidental origin be forgotten, it is not impossible they might be deemed a different species of mankind; a consideration which would almost lead one to imagine that if mankind were produced from one and the same stock, the black skin of the Negroes, and many other differences of a like kind, might possibly have been originally owing to some such accidental cause."

(2.) There is a very common peculiarity which runs in entire families, consisting of supernumerary fingers. The *Sedigiti* (six-fingered) of Rome are mentioned by Pliny, and other authors. Sir A. Carlisle has carefully traced the history of one such family through four generations. Its name was Colburn, and the peculiarity was brought into the family by the great-grandmother of the youngest examined. It was not regular, but only attached to some children in each generation. Jacob Ruhe, a celebrated surgeon at Berlin, belonged to a family with this peculiarity by the mother's side.

Reaumur mentions a family which had a similar peculiarity. The grandfather had a supernumerary finger on each hand, and an additional toe on each foot. His eldest son had three children with the same peculiarity. The second, who had the usual number of fingers, but in whom the thumb was very thick, and appeared as if composed of two united together, had three daughters with the supernumerary members; the third had the natural structure. A daughter with a very thick thumb brought forth a son with the additional finger.

We read in 2 Samuel xxi. 20, of "a man of great stature that had on every hand six fingers, and on every foot six toes, four-and-twenty in number."

(3.) The following phenomenon is, perhaps, still more curious. In a family at Iwer the individuals for nine generations had perfect thumbs, but instead of fingers had only the first phalanx of each, and the first and second joint of the ring finger of the left hand, these rudiments of fingers having no nails. This is said to be the description of the whole family, as it had been, with slight variations, that of nine numerous generations. It is added, that it was the women only who had the misfortune of entailing this defect upon their offspring, which they did almost uniformly.

Perhaps the most permanent peculiarity recorded is a singular thickness of the upper lip in the imperial house of Austria. This

peculiarity is believed to have been introduced into the Hapsburg family, many centuries ago, by an intermarriage with the ancient house of Jagellon.

"These variations," says Dr. Prichard (to whose industry we are indebted for the instances we have quoted), "establish the fact that such deviations really take place, that varieties of structure are not always referable to ancestors, and to original difference transmitted from first parents, but arise in breeds previously destitute of any such characters, and when they have once arisen, become permanent in the stock."

"A strong presumptive evidence," we add, in the words of another writer, "is thus obtained, that the different families or races among men may owe their origin to some similar occurrence; to the casual rise of a variety which, under the influence of favourable circumstances—the isolation, for instance, of the family in which it began, and its consequent intermarriages—became fixed and indelible in succeeding generations."

5. *The origin of the black race is still involved in obscurity, but there are known facts sufficient to prove the possibility of its having arisen from another.*

We select the black or Negro race for our argument, because it constitutes what may be regarded as the extreme variety of mankind. "If we were to take three individual specimens of the human species which should exhibit the most important differences, they



Mongol.

would, I think," says Dr. Latham, "be—1, a Mongolian, or a Tun-

gus, from Central or Siberian Asia; 2, a Negro from the Delta of the Niger; and 3, a European from France, Germany, or England. At the first view the Negro would seem the most unlike of the three; and perhaps he would do so after a minute and careful inquiry. Still the characteristic and differential features of the Asiatic would be of a very remarkable kind."* Assuming that of the three the Negro is the most peculiar, and therefore the most difficult to account for without the hypothesis of a separate creation—if it shall be found that no reason exists for having recourse to any such hypothesis in relation to the African race, it will not be maintained that a separate origin must be ascribed to any other variety.

Many of the facts already presented in these pages prove the possibility of the African Negro having sprung from another race. For example, the illustrations of singular changes of colour, and the occurrence of what, in our ignorance, we must term the *casual* rise of striking varieties. We have only to suppose the rise of some such variety under the influence of favourable circumstances, the isolation of the family in which it began, and its consequent intermarriages, and we find all the conditions necessary for rendering the variety fixed and indelible in succeeding generations.

There are other facts which tend to the same conclusion.

(1.) The Arab nations are of Semitic origin, and speak a Semitic language. Their skulls furnish, in the opinion of Baron Larrey, the most perfect type of the human head; but their colour, in several instances, would rather ally them with the Ethiopian than with the Caucasian race.

Buckingham makes the following statement in reference to a family of Arabs residing in the Valley of the Jordan:—"The family residing here (at Abu-el-Beady), in charge of the sanctuary, were remarkable for having, with the exception of the father only, Negro features, a deep black colour, and crisped hair. My own opinion was, that this must have been occasioned by their being born of a Negress mother, as such persons are sometimes found among the Arabs, in the relation of wives or concubines; but while I could entertain no doubt, from my own observation, that the present head of the family was a pure Arab of unmixed blood, I was also assured that both the males and

* Dr. Latham divides the human species into three primary varieties: 1, Mongolidæ; 2, Atlandidæ; 3, Iapetidæ. These correspond with the Mongolian, Ethiopian, and Caucasian varieties of Blumenbach. Instead of making the Malay a separate variety, intermediate between the Caucasian and the Negro, he makes members of that family simply Mongolidæ, distinguishing them into Peninsular and Oceanic Mongolidæ; and instead of making the American a fifth variety, intermediate between the Caucasian and the Mongol, he treats them as simply American Mongolidæ.

the females of the present and former generations were all pure Arabs by descent and marriage, and that a Negress had never been known, either as a wife or slave, in the history of the family. It is certainly a very marked peculiarity of the Arabs that inhabit the Valley of the Jordan that they have flatter features, darker skins, and coarser hair, than any other tribes; a peculiarity rather attributable, I conceive, to the constant and intense heat of that region than to any other cause." Let it not be forgotten that the Arabs are pure Caucasians, but in the *furnace* of the Valley of the Jordan we find them, in this instance, approximating to the race which is remotest from the Caucasian—the Negro.

The Arab tribes which inhabit the middle of the Desert between Bassora and Damascus have locks somewhat crisped, extremely fine, and approaching the woolly hair of the Negro. The town of Souakin, situated on the African coast of the Red Sea, lower down than Mecca, contains a mixed population, formed first of Bedouins or Arabs, including the descendants of the ancient Turks; and, secondly, of the townspeople, who are either Arabs from the opposite coast, or Turks of modern origin. The following is Burckhardt's account of the two classes. Of the first he says:—"The Hadherbe or Bedouins of Souakin have exactly the same features, language, and dress, as the Nubian Bedouins. In general they have handsome and expressive features, with thin and very short beards. Their colour is of the darkest brown, approaching to black; but they have nothing of the Negro character of countenance." The others have undergone the same change. "The present race," he says, "have the African features and manners, and are in no way to be distinguished from the Hadherbe." Here, then, we have two distinct nations, Arabs and Turks, in the course of a few centuries becoming black in Africa, though originally white.

Higher up the Nile than the Dongola are the Shegya Arabs, of whom Mr. Waddington, author of "The Crescent and the Cross," gives us the following description:—"The general complexion of the Shegya Arabs is a jet black, . . . a clear, glossy, jet black, which appeared to my then unprejudiced eyes to be the finest colour that could be selected for a human being. They are distinguished in every respect from the Negroes by the *brightness* of their colour, by their hair, and the regularity of their features, by the mild and dewy lustre of their eyes, and by the softness of their touch, in which last respect they yield not to Europeans." The Arabs on the Nile do not intermarry with the natives. The blackness of their complexion is therefore owing to the climate, or accidental and constitutional causes.

(2.) It is a notable fact, and bearing on our present subject, that "the Jews have assimilated in physical characters to the nations



A Shегya Arab.

among whom they have long resided, though still to be recognised by some minute peculiarities of physiognomy. In the northern countries of Europe they are fair, or xanthous. Blue eyes and flaxen hair are seen in English Jews; and in some parts of Germany the red beards of the Jews are very conspicuous. The Jews of Portugal are very dark. Jews, as it is well known, have been spread from early times through many countries in the eastern parts of Asia—in China, Tartary, and the northern parts of India. There are many of them in the towns of Cochin and the interior of Malabar. They hold communication with each other in their eastern colonies, which appear to be of one stock or migration; but at what era they reached these countries is unknown. Their residence in Malabar appears to have been from ancient times; and they are now black, and so completely like the native inhabitants in their complexion that Dr. Claudius Buchanan says he could not always distinguish them from the Hindoos.* He has surmised that the blackness of the Jews spread through different parts of India is attributable to marriages with Hindoos; but of this there is no evidence. It is probable that the preservation of the Jews in these countries as a distinct people is owing, as elsewhere, to their avoiding all intermixture

* There is at Mattacheri, a town of Cochin, a particular colony of Jews who arrived at a later date in that country, and are called Jerusalem or White Jews.

with the native inhabitants. The Jesuits in China expressly inform us that the Jews settled in Honan, where they have been established for many ages, keep themselves distinct, and intermarry with their own community. It appears that the ancient Jewish inhabitants of Cochin were a people of the same migration with those of China; and it is very improbable that they differ from their brethren in the particular above alluded to."*

(3.) The varieties of complexion prevailing among the Hindoos, who are Caucasians, are very noticeable. Bishop Heber was much struck, on his first arrival in Calcutta, by the great difference in colour between different natives. "Of the crowd by whom we were surrounded, some were black as Negroes, others merely copper-coloured, and others little darker than the Tunisians whom I have seen at Liverpool. Mr. Mill, the Principal of Bishop's College, who had come down to meet me, and who has seen more of India than most men, tells me that he cannot account for this difference, which is general throughout the country, and everywhere striking. It is not merely the difference of exposure, since this variety of tint is visible in the fishermen, who are all naked alike. Nor does it depend on caste, since very high caste Brahmins are sometimes black, while Pariahs are comparatively white."

(4.) It is not in complexion alone that we find approximations to the Negro race in Caucasian families.

Take the Abyssinians for illustration. There is no part of Africa (it has been well remarked), Egypt being excepted, the history of which is connected with so many objects of curiosity as Abyssinia. A region of Alpine mountains, ever difficult of access by its nature and peculiar situation, concealing in its bosom the long-sought sources of the Nile, Abyssinia has long preserved in the heart of Africa, and in the midst of Moslem and Pagan nations, its peculiar literature and its ancient Christian church. What is still more remarkable, it has preserved extensive remains of a previously-existing and widely-spread Judaism. By their language and other indubitable signs, the Abyssinians are known to be related to the original inhabitants of Yemen, on the opposite shores of the Arabian Gulf, and to form a branch of the great Semitic or Syro-Arabian family. Untouched by the ancient culture of Egypt and Ethiopia, their earliest improvement was evidently of Shemite origin.

The Abyssinians are, notwithstanding, a black race. And more than this, Dr. Rüppell informs us that there are two physical types

* Prichard's Natural History of Man, p. 145.

prevalent among them. The greater number, he says, are a finely-formed people of the European type, having a countenance and features precisely resembling those of the Bedouins of Arabia. The characteristic of their exterior consists principally in an oval shape of the face; a finely-pointed nose; a well-proportioned mouth, with lips of moderate thickness, not in the least turned out; lively eyes; well-placed teeth; somewhat curled or smooth hair; and a middle stature. In this portion of the Abyssinian family, who resemble the Negro neither in feature nor in the form of the skull, but are perfectly black, we have an example of a change of complexion, although history throws no light on the time of its occurrence or the causes which produced it.

But there is a second numerous division of the Abyssinian people, according to the same traveller, which is identified even in physical traits with the Ethiopian race. "This last type," says Dr. Rüppell, "is distinguished by a less acute and uniformly somewhat flattened nose, by thick lips, by long and not very sparkling eyes, and by very strongly-crisped and almost woolly hair, which stands very thickly upon the head."

This last physical type, which Rüppell terms Ethiopian, is that character of physiognomy which, by Baron Larrey and many other writers, is described as the prevalent character of the Abyssinian countenance. Larrey describes one type as common to the Copts or native Egyptian race, the Berberines, and the Abyssinians; and he separates this by a broad line from the character peculiar to the Negro races, and by almost as broad a line from that of the Arabian. The Copts, he says, have a "yellow, dusky complexion, like that of the Abyssinians. Their countenance is full, without being puffed; their eyes are beautiful, clear, almond-shaped, languishing; their cheek-bones are projecting; their noses nearly straight, rounded at the point; their nostrils dilated; mouth of moderate size; their lips thick; their teeth white, regular, and scarcely projecting; their beard and hair black and crisp." In all these characters the Copts and the Abyssinians agree; and while they form a decided approximation to the Negro physiognomy, they are plainly distinguishable. Baron Larrey says that the mummy heads found at Saggarah displayed precisely the same character, namely, the prominence of the cheek-bones and of the zygomatic arches, the peculiar shape of the nasal fossæ, and the relatively slight projection in the alveolar edges, when compared with the corresponding structure in the Negro skull.

Here, then, we have an example of an approximation to the Negro type, both in complexion and other important respects, on the part of a Semitic, and, therefore, Caucasian race.

(5.) It is a *fact* of great importance in relation to the question whether the Negro and other types may be traced to one origin, that they are not separated by a distinct and unalterable line of demarcation, but so run into each other that it is difficult to say where one ends and another begins. "The full development of all the peculiarities of organisation which are considered as characteristic of the Negro races, are only to be found in the western districts of intertropical Africa. If we trace the intervening countries between Egypt and Senegambia, and carefully note the physical qualities of the inhabitants, we shall have no difficulty in recognising almost every degree or stage of deviation successively displayed, and showing a gradual transition from the characters of the Egyptian to those of the Negro, without any broadly-marked line of abrupt separation. The characteristic type of one division of the human species here passes into another, and that by almost imperceptible degrees. This gradual change is not the result of the intermixtures of races on the confines of regions of old allotted to either separately. This might have been conjectured some years ago, and, in fact, it has often been said by those who sought the most obvious explanation of the phenomena. The intermediate tribes are not Mulattos, or at all resembling Mulattos; they have each their distinguishing features, which, besides their distinct languages, mark them out as races separate and peculiar, and not less distinct from the Negroes than white races themselves. These more accurate observations are the results of recent inquiries made on the spot by persons well skilled in natural history and comparative anatomy and physiology, and aware of the important bearing of such inquiries on the physical history of the human species. They were commenced by the scientific men who accompanied the army of the French Republic in the Egyptian expedition. They have been followed up by later travellers." *

(6.) The differences which exist among the tribes which are admittedly Negro are likewise of much weight in this argument. It is true that, independently of the woolly hair and the complexion of the Negroes, there are other physical characters which mark them out as a very peculiar tribe; yet these traits ethnographers are well aware are not so constant as many persons imagine. In our West India colonies very many Negroes, especially females, are seen whose figures strike Europeans as remarkably beautiful. This would not be the case, it has been justly reasoned, if they deviated much from the idea prevalent in Europe, or from the European standard of beauty. Yet the slaves in the colonies, particularly in those of England, were

* Prichard's *Natural History of Man*, pp. 269, 270.

brought from the west coast of Africa, where the peculiarities of figure which in our eyes constitute deformity in the Negro are chiefly prevalent. The black people imported into the French and some of the Portuguese colonies from the eastern coast of the African continent, and from Congo, are much better made.

(7.) The difficulty which is felt in supposing that the Negro variety may have risen from another, is diminished by the further consideration suggested by the differences known to exist among the Negroes themselves, of the influence of civilization along with moral causes and favourable circumstances on physical conformation. The fact is, that the most degraded nations in Africa are the ugliest. Among the most improved and the partially civilized, as the *Ashantees*, and other interior states, the figure and the features of the native people approach much more to the European. The ugliest Negro tribes are confined to the equatorial countries; and on both sides of the equator, as we advance towards the temperate zones, the persons of the inhabitants are most handsome and well formed. In the skull of the more improved and civilized nations among the woolly-haired blacks of Africa, we are assured that there is comparatively slight deviation from the form which may be looked upon as the common type of the human head. We are told, for example, by M. Golberry, that the *Ioloffs*, whose colour is a deep transparent black, and who have



Jan Tzatsoe, Caffre Chief.

woolly hair, are robust and well made, and have regular features. On the other side of the equinoctial line, the Congo negroes, as Piga-fetta declares, have thick lips or ugly features; except in colour, they

are very like the Portuguese. Caffres in South Africa frequently resemble Europeans. One of their chiefs, Jan Tzatzoe, visited England a few years ago, and gave evidence before a committee of the House of Commons. A handsomer man it would be difficult to find. He was one of the earliest converts to Christianity among his race, and was a man of shrewd and quick intelligence. It has been the opinion of many that the Caffres ought to be separated from the Negroes, as a distinct branch of the human family. But this has been proved to be an error. In the conformation of the skulls (according to Dr. Prichard), which is the leading character, they are associated with the great majority of woolly African nations.

In the condition of a race neighbouring to the territories of the Caffres, and some times intermingled with them, we have an instance of the physical degradation of form and figure which is produced by the gradual and conjoint operation of moral causes and external circumstances—we refer to the Bushmen or Bosjemen of Southern Africa.

It is asserted upon good authority that the third generation of those slaves in the United States who live in houses have little left of the depressed nose, and that their mouth and lips become less prominent, while their hair grows longer, at each succeeding generation. The field-slaves, on the contrary, retain much longer their original form. Cuvier has noticed that servitude or domestication is the most powerful agent yet discovered for producing modifications in animals, and the greatest variety yet obtained was procured by its means. What cultivation does in the vegetable kingdom, and domestication with its appliances in the animal, civilization effects among mankind; and its agency must be stronger from its moral influence. The converse of this is true. We have seen that, among the lower animals, a tribe long domesticated, if allowed to run wild, will soon recover the original characters of the wild stock; the uniformity of colour, the darkness of its hue, and the original conformation of the limbs, will reappear. It is only necessary that a nation should become barbarised, and sink into a state of ignorance, moral degradation, and physical distress, in order to deviate from a high original type, and acquire those features which we consider characteristic of physical degradation. Even the osseous structure of the human frame is modified, in the course of generations, by the mode of life. "About two hundred years ago, a number of people were driven by a barbarous policy from the counties of Antrim and Down, in Ireland, towards the sea-coast, where they have ever since been settled, but in unusually miserable circumstances, even for Ireland; and the consequence is,

that they exhibit peculiar features of the most repulsive kind, projecting jaws, with large open mouths, depressed noses, high cheek-bones, and bow legs, together with an extremely diminutive state. These, with an abnormal slenderness of the limbs, are the outward marks of a low and barbarous condition all over the world." To a great extent, at least, they are, and who can doubt that they are produced by circumstances? Why look for a distinct origin to account for squab lips, depressed noses, and high cheek-bones? "Coarse, unwholesome, and ill-prepared food," says Buffon, "makes the human race degenerate. All those people who live miserably are ugly and ill-made. Even in France, the country people are not so beautiful as those who live in towns; and I have often remarked that in those villages where the people are richer and better fed than in others; the men are likewise more handsome, and have better countenances."

The same fact is to be observed everywhere. Among the Bedouins, Volney observes that a marked difference is discernible between the people and their sheikhs or princes, who, being better fed, are taller, stouter, and better favoured than their poorer subjects, who subsist on six ounces of food a day. The common people of Tahiti (according to travellers), who are most exposed to the air and sun, and are stinted in their food, are blacker, their hair more woolly and crisp, their bodies low and slender. But their chiefs have a very different appearance. The colour of their skins is less tawny than that of the Spaniard, and not coppery as that of an American; it is of a lighter tint than the fairest complexion of an inhabitant of the East India islands. From this complexion there are all the intermediate hues down to a lively brown, bordering upon black. A few have yellowish, brown, or sandy hair. It is thought by some that the Mongul complexion depends much on the habits of that race. The children and women are remarkably white; smoke and exposure to the sun give the men, it is said, their yellow tint. "Perhaps the most extraordinary illustration of the permanent influence of habits upon the different races may be drawn from the teeth. Blumenbach has observed that the teeth of man show him manifestly to be an omnivorous animal. But in some nations, probably from the use of food requiring great mastication, the incisors become blunt and rounded, and the canine teeth are undistinguishable from the grinders. This is the case with many, perhaps most, Egyptian mummies, and with the Greenlanders and Esquimaux, who eat their meat uncooked, with most extraordinary contortions of jaw."

(8.) We have in the Berberines or Nubians of the Nile a very

striking example of a transition from the physical character of the Negro to one distinctively different, that of the ancient Egyptians preserved in the modern Copts, and, as we have seen, nearly resembling that of the Abyssinians. Dr. Rüppel describes their physiognomy thus:—"A long oval countenance; a beautifully-curved nose, somewhat rounded towards the tip; lips rather thick, but not protruding excessively; a retreating chin; scanty beard; lively eyes; strongly frizzled, but never woolly hair; a remarkably beautiful figure, generally of middle size, and a bronze colour, are the characteristics of the genuine Dongolawy." The description which Burckhardt gives of them differs but very slightly from Rüppel's. They distinguish themselves from the Negroes, among other circumstances, by the softness of their skin, which is smooth, while the palm of the hand in the true Negro feels like wood. He says—"Their noses are less flat than those of the Negroes, their lips are less thick, and their cheek-bones not so prominent. Their hair is generally similar to that of Europeans, but stronger, and always curled; *sometimes* it is woolly. Their colour is less dark than that of the Negro, and has a coppery tinge."

These Nouba, or Berberines, are the descendants of the Nobatæ who were brought fifteen centuries ago from an oasis in the western country, by the Emperor Diocletian, to people the portion of the Valley of the Nile from which the Blemmyes were driven out. The race of Koldagi Negroes in the district of the Kordafan still preserve and speak a dialect of the Barábra language. The Nobatæ settled on the Nile soon became partially civilized. In this region they have undergone a physical change, which must be attributed to the influence of external agencies different from those of their native land, and to that of civilization. "It must be admitted that almost all conclusions on such evidence as ethnology, or the history of races, affords, are liable to error, since we can seldom or never be perfectly surè that all the conditions of the problem are truly given, and that no circumstances have interfered to influence the results except those which are known. But if we claim allowance for such sources of fallacy, and the degree of uncertainty which they necessarily occasion, we may consider the history of the Nubian tribes as furnishing an example of change brought about during the lapse of ages in the physical character of a human race."

It has been well argued that if the Koldagi Nouba, or Negroes, could in the course of ages be transformed into the Berberines, or Nilotic Nubians, a race physically resembling the Egyptians, the converse of this supposition is equally probable, namely, that the

original Nouba themselves (and, by parity of reasoning, other Negro tribes) may have sprung, at a more remote period, from a tribe resembling the Egyptians. "It is, therefore, just as probable that a tribe becoming barbarised in the forests of Central Africa, should deviate from an original type, similar to the Berberine or the Egyptian, to that of the Koldagi Nubians, as that the change should take place in a contrary direction. The Nouba themselves [and the whole Negro family] may be an offset from the original stock which first peopled Egypt and Nubia."

(9.) The *constitution of the skin* is an important element in the question now before the reader. An argument was based on it to prove a specific distinction between the Negro and European, constituting them separate species of beings. M. Flourens, a French anatomist, detected a few years ago, he thought, four distinct layers interposed between the outer cuticle and the cutis. Of these the second, underlying the black pigment, which he considered a third layer, seemed to constitute a distinct organised body, which exists only in men of dark colour, and is entirely wanting in the white races, or at least, as M. Flourens says; "could not be detected in them by *the ordinary method of maceration*." The existence of such a layer is certainly slender ground on which to build the hypothesis of a distinction of species between the Negro and the white man, especially when it is remembered that M. Flourens imagined he discovered all the four layers, not only in the skin of a Negro, but of a Mulatto (who stands by his birth midway between the Negro and the white man), and likewise in the integument of two Charruan Indians belonging to a dark race of native South Americans, and when the instances already referred to are recalled, in which Negroes are known to have lost their black colour, and the descendants of white races are known to have become black. The alleged discovery of M. Flourens has now, however, been superseded by microscopical investigation. The combined researches of several German anatomists have proved that the outer integument of the human frame "does not consist at all of continuous membranes, but is of a cellular structure, and is composed of several layers of cells, and that its different parts are not distinguished from each other by such definite lines of separation as they have been supposed to be. The whole outer skin consists in reality of a complicated structure of cells, termed by anatomists cytoblasts, coating all the surfaces of the body." The idea of a given number of distinctly organised membranes must now, therefore, be abandoned; it was based on a defective view of the integumentary apparatus. Henle discovered in

the skin of a Negro cells which contain the black pigment which tinges the African skin. Dr. Gustav Simon, of Berlin, took pains to determine whether the various discolourations or diversities of hue which make their appearance occasionally on the skins of Europeans, including healthy and natural varieties of tint and those which occur in morbid states of the system, depend upon the presence of similar cells filled with pigment, and he found that they did. In examining the structure of the skin in moles, and in what are called "mother spots," he found it exactly similar to that of the natively black skin. Even in summer freckles, when strongly magnifying powers are applied, it is easy to be fully convinced of the presence of pigment-cells. And Dr. Simon concluded that all these abnormal discolourations of the skin are related to the normal or natural colourations found in the Negro. "We may venture to conclude," says Dr. Prichard, "from the results of these investigations, that there is no organic difference between the skin of the European and that of other races of men that gives reason to imagine a diversity of species in mankind; but, on the contrary, that transitions take place to a certain extent independently of the agency of climate and the principal causes of variation, from the conditions of structure belonging to one race to those which characterise the other." And thus the constitution of the skin, *rightly understood*, instead of furnishing an objection to the doctrine of the unity of the species, is found to be strikingly corroborative of it.

(10.) Another objection has been drawn from the structure of the hair. Some think that the human hair, like the quills of hedgehogs and porcupines, and the bristles of hogs, consists of two parts, a cortical outer coat, and an internal spongy structure. This is denied by others, who conclude that it consists of a homogeneous substance, in which no distinction of cortex and medulla can be perceived. But the subject is still involved in much obscurity. Enough, however, is known to relieve our theme from any imagined or possible difficulty. Europeans are often met with whose hair is nearly, if not quite, as crisp as that of a Negro. Even among the Negroes themselves there is a very great variety. And the facts already given on these pages show that if we take the entire mass of the black native races of Africa, there are tribes among them who present every possible gradation, from a completely woolly hair to merely curled, and even to flowing hair. This variety occurs, too, in the same race.

It has been said that the covering of the Negro head is wool, and not hair. Without entering on a discussion of the distinctive characters of these substances, the following statement by Dr. Prichard

is conclusive:—"I have seen and examined the filaments of hair belonging to different races of men, and have compared them with the filaments of wool from the Southdown sheep, with the assistance of Mr. Estlin, who is skilful and long-practised in the use of the microscope, with the aid of glasses magnifying about 400 times. Hairs of a Negro, of a Mulatto, of Europeans, and of some Abyssinians, sent to me by M. D'Abbadie, the celebrated traveller, were, together with the wool of a Southdown sheep, viewed both as transparent and opaque bodies. The filament of wool had a very rough and irregular surface, though no serrations, distinctly so termed, were perceptible. The hair of the Negro, which was extremely unlike that of wool, and of all the other varieties mentioned, had the appearance of a cylinder with smooth surface; they all appeared more or less filled with a dark colouring matter, which, however, did not entirely destroy their transparency. The colouring matter was apparently much more abundant in the hair of the Negro than in the others. The Abyssinian hair was also very dark, but so far diaphanous that a riband-like band appeared running down through the middle of a cylindriciform tube; and the Mulatto hair resembled the Abyssinian in this respect. The filament of European hair seemed almost entirely transparent; it had the appearance of an empty tube, coated internally with something of a dingy or dusky colour, which only prevented it from being quite pellucid. European hair of a light colour had the same appearance, but was still less darkened. From these observations I am convinced that the Negro has hair properly so termed, and not wool."

It has been justly remarked that even if the Negro covering were really not hair but a fine wool—if it were precisely analogous to the finest wool—still this would by no means prove the Negro to be of a peculiar and separate stock, since we know that some tribes of animals bear wool, while others of the same species are covered with hair.

The idea of the Negro race, or any portion of it, forming an intermediate link between the noble Caucasian and the ignoble and irrational orang-outang, is more than disproved by these multiplied facts and considerations. But *there are other known facts which render a phantasy of this sort quite irrational.*

(1.) In Dr. Morton's "Table" showing the size of the brain in upwards of 600 crania, which we have given in our Introduction, the reader has observed that the Negro brain was found to be three cubic inches larger than that of the ancient Egyptian; and yet the

ancient Egyptians were foremost in the race of civilization, and their title to an honourable place among men will not be disputed. It is true that the same table exhibits the brain of the Australian and Hottentot as far below that of the Negro, but even their brain was found equal to that of the ancient Peruvians, the remains of whose skill and power prove them to have been at least more than half civilized. The Australian and Hottentot, besides, are members of the great Negro family, and their physical inferiority is connected, on a principle already enunciated, with their lower state of moral, intellectual, and circumstantial degradation. If any question be raised at all, it must relate to *the Negro*, not to any scattered and greatly degraded fragment of his race.

Now it is the opinion of Dr. Prichard that there is nothing whatever in the organisation of the brain of the Negro which affords a presumption of inferior endowment of intellectual or moral faculties. He gives the weight of several skulls of nearly the same size, from which it would appear that there is little constant difference between the brain of a European and the brain of a Negro.

(2.) The following conclusions of Dr. Tiedeman, in an article on "The Brain of the Negro," in the "Philosophical Transactions," are more favourable still than those of Dr. Morton:—1st. In size, the brain of a Negro is as large as that of a European. 2nd. In regard to the capacity of the cavity, the skull of the Negro in general is not smaller than that of the European and other human races; the opposite opinion is ill-founded, and altogether refuted by my researches. 3rd. In the form and structure of the well-possessed spinal chord the Negro accords in every way with the European, and shows no difference except that arising from the different size of the body. 4th. The cerebellum of the Negro, in regard to its outward form, fissures, and lobes, is exactly similar to that of the European. 5th. The cerebrum has, for the most part, the same form as that of the European. 6th. The brain, in internal structure, is composed of the same substance. 7th. The brain of the Negro is not smaller, compared as to size, nor are the nerves thicker. 8th. The analogy of the brain of the Negro to the orang-outang is not greater than that of other races, "except it be in the greater symmetry of the *gyri* and *sulci*, which I very much doubt."

(3.) Too much importance has been attached, according to some, to the cranium, and to the science of cranioscopy; for it is not in the skull, *they* say, but in the outer covering of the body or skeleton, that Nature has plac'd the great marks of difference. "Strip off the integuments of Venus [says one], and compare her with a Bush

woman, and the difference would seem to be very light." This author, after considerable research, arrives at this conclusion—"That there is an impassable gulf between the higher order of animals and the Negro."

(4.) Satisfactory as these results are, there is a simpler test to which many readers will bring the question whether the Negro is entitled to say "Am I not a man and a brother?"—namely, the practical one, "By their fruits ye shall know them." And viewing the question in this aspect, there is an accumulation of evidence to prove that the Negroes possess all human attributes. Dr. Winterbottom, from whom we have quoted several interesting facts relative to Negroes of the leucous and xanthous variety, went to Africa in 1792 in the service of the Sierra Leone Company, and resided in Free Town four years as physician to the colony. He still lives, and, at the distance of more than half a century, he writes—"With respect to their powers of mind, I consider the Africans to be upon a level with the generality of Europeans. The schools of Free Town and the neighbouring districts are crowded with as fine children as we usually meet with in England; and they can produce as perfect specimens of active, intelligent, and sprightly pupils, as are to be found in any of our British schools of the same class. . . . From what I have seen, it is my solemn and unbiassed opinion that education alone constitutes the whole difference between the European and the African." The experience of the Negro race in the West India colonies and on the continent of America quite vindicates their title to this verdict.

The history of the changes which we suppose to have taken place from the original type of man, whatever that was, will remain for ever unknown. But it cannot escape observation that the dark complexion which has been the fruitful occasion of so many difficulties is a most benevolent provision. "The skin of the dark races," says a medical authority, "is not only different in colour, but is also considerably modified in texture, so as to enable it to perform a greater extent of function than the more delicately-formed skin of the white variety of the species. The thick and dark rete mucosum of the former is evidently more suited to the warm, moist, and miasmal climates of the tropics, than that with which the latter variety is provided. The skin of the Negro is a much more active organ of depuration than that of the white. It does not merely exhale a larger proportion of aqueous fluid and carbonic acid from the blood, but it also elaborates a more unctuous secretion, which

by its abundance and sensible properties evidently possesses a very considerable influence in counteracting the heating effects of the sun's rays upon the body, and in carrying off the superabundant caloric. Whilst the active functions, aided by the colour of the skin, thus tend to diminish the heat of the body, and to prevent its excessive increase by the temperature of the climate, those materials that require removal from the blood are eliminated by this surface, which, in the Negro especially, perform exciting functions very evidently in aid of those of respiration, and of biliary secretion." It is well known that hot water cools faster in dark or black vessels than in vessels of other colours. And instead of questioning the unity of the species which comprehends men black and white, it remains for us only to admire the providence which, by whatever means, has adapted the Negro to the home which he has found in tropical regions.

And we may sum up this branch of our subject in the words of Buffon:—"Upon the whole, every circumstance concurs in proving that mankind are not composed of species essentially different from each other; that, on the contrary, there was originally but one species, which, after multiplying and spreading over the whole surface of the earth, has undergone various changes from the influence of climate, food, mode of living, diseases, and mixture of dissimilar individuals; that at first these changes were not so conspicuous, and produced only individual varieties; that these varieties became afterwards more specific, because they were rendered more general, more strongly marked, and more permanent, by the continual action of the same causes; and that they are transmitted from generation to generation."

CHAPTER II.

THE UNITY OF THE RACE:—THE LINGUISTIC ARGUMENT.

OUR argument, it may be said, is still only negative. It only goes to prove that unity of origin is not inconsistent with the actual diversities of mankind. But, to say nothing of the positive probabilities suggested by our facts and reasonings, if there is anything wanting it will be supplied by another chain of argument to which the reader's attention is now invited.

ARE THE TWO OR THREE THOUSAND LANGUAGES WHICH ARE SPOKEN BY MEN TRACEABLE TO ONE ORIGIN, OR MUST THEY BE TRACED TO MANY?

If there is evidence of an original oneness of language, and a subsequent violent disruption of that one language, it may not afford an absolute demonstration of the oneness of man's origin, but it will leave no reasonable doubt of it. Should we discover the traces of a common origin in all the languages of men, we shall discover the traces of the common origin of men themselves. If we can prove that tribes, very diverse from each other, the most diverse to be found, and very distant from each other, do still speak languages which, judging by their most essential and radical elements, must have had one origin, we have a very near approach to a demonstration that these tribes themselves were not created separately, but belong to one family, and are descended from one father.

The first impression of the reader, however, will be that such a connection between the multitudinous languages of men can never be established. And this impression may well be pardoned. The science which has made so much curious discovery is comparatively new, and its results are little known.

It was long before the inquiries of the curious and the learned into this subject assumed a scientific aspect, or were conducted on scientific principles. The comparisons instituted between different languages were for a long time very limited, and when they became more extended, they were still very fanciful and more amusing than sound.

They were generally vitiated, too, by assuming that the Hebrew was the one original tongue, and endeavouring to trace all languages to this common root. As the number of inquirers increased, and the field of inquiry was extended, the only effect seemed to be to increase the difficulty of tracing all languages to a common origin, and reconciling existing differences with the Bible narrative. Tongue was added to tongue, almost without end. Every fresh footstep that was trodden eastward or westward, or northward or southward, stumbled on a new dialect with no visible relation to others. For many a day the chaos became thicker and darker; and many looked for nothing but Infidelity as the result of such studies. Investigation, happily, does not stand still before such fears as these; and at last light broke upon the world of words, and they fell into a degree of order which few could have anticipated.

There are two modes of determining the relations of languages to each other, or two tests by which to try them, which scientific men have adopted, and on whose comparative merits they are not yet agreed. The one is called the *Lexical*, and the other the *Grammatical*. The one takes the *words*, the radical words of languages, and compares them; the other compares the *grammatical* formations and construction of languages. The latter of these modes is certainly the favourite of the most scientific and learned; but both are useful when applied within certain limits, and a combination of the two is the safest test to which the comparison can be subjected.

By degrees, those who had traversed the trackless desert of seemingly isolated and disjointed languages, discovered a path which promised to lead them to a safe and useful conclusion. They discovered important connections among languages which enabled them to combine in groups or families the idioms of nations which had seemed previously to have no mutual relation. "It was found [for example] that the Teutonic dialects received considerable light from the language of Persia, that Latin had remarkable points of contact with Russian and other Slavonian idioms, and that the theory of Greek verbs in μ could not well be understood without recourse to their parallels in Sanskrit or Indian grammar. In short, it was clearly demonstrated that one speech, essentially so called, pervaded a considerable portion of Europe and Asia, and, stretching across in a broad sweep from Ceylon to Iceland, united in a bond of union nations professing the most irreconcilable religions, possessing the most dissimilar institutions, and bearing but a slight resemblance in physiognomy and colour."

The *family* of languages thus ascertained has been called the Indo-

Germanic or Indo-European. The territory occupied by it includes the whole of Europe, excepting only the small tracts held by the Biscayan and the Finnish family, which includes Hungarian; thence



Portrait of Ram Ruttun, a Brahmin.

it extends over a great part of Southern Asia, here and there interrupted by insulated groups. It thus includes the various Indian languages, of which the Sanskrit takes the lead; the Medo-Persic; the Teutonic, including the different German dialects; the Anglo-Saxon; the Icelandic, Swedish, Danish, &c.; the Greek and Latin, with their modern derivatives; Modern Greek, French, Spanish, Italian, &c.; the Slavonic, including Russ, Polish, Lithuanian, &c.; and the Celtic, with its two divisions—(1), of Erse in Ireland, Gaelic in Scotland, and Manx in the Isle of Man; and (2), the Welsh and Cornish in this kingdom, and the Bas Breton in France. One writer (Colonel Vans Kennedy) gives us comparative tables, in which he comprises nine hundred words common to Sanskrit, and other members of the Indo-Germanic family. And these words are not such as are likely to have been communicated by subsequent intercourse; a great part of them, at least, express the first and simplest elements of language; “primary ideas, such as have existed from the beginning and scarcely ever change their denominations.” In the Sanskrit and Persian we find several which need no sort of translation to an English reader, as *pader*, *mader*, *sunu*, *dokhter*, *brader*, *mand*, *vidhava*; likewise *eyeumen*, the eye; *brouwa*, the eyebrow; *nasa*, the nose;

genu, the knee; *Arti*, the heart; *stara*, a star; *arriwi*, a river; *ghau*, a cow.

But this verbal coincidence would not have satisfied a large body of philologists, had it not been followed in due time by the discovery of a still more important conformity in the grammatical structure of these languages. "Depp, in 1816, was the first to examine this subject with any degree of accuracy; and, by a minute and sagacious analysis of the Sanskrit verb, compared with the conjugational system of the other members of this family, left no farther doubt of their intimate and primitive affinity."

In the Indo-European group of languages we present a specimen of the results of linguistic ethnology. The Semitic (Hebrew, Arabic, Ethiopic, &c. &c.), the Indo-Chinese or Transgangetic, the Malayan, and the American, embrace the other languages of the earth. And thus, instead of an endless variety of tongues, independent of each other, we find a very few, four or five, each comprehending under it not so many essentially different languages, but so many different idioms of the same essential root. The work of comparison is by no means complete, but every fresh discovery tends to simplify, not to complicate, the discoveries already made.

The two or three thousand languages of the world being reduced in this manner to four or five, the next important point to be ascertained is, whether any relationship can be discovered between these four or five families, whether they have ever been in closer connection than at present; in other words, whether they descend from a common stock. To enter into the details necessary for a full discussion of this question would render these pages dry and unintelligible to many. Enough, therefore, to state that even by the severest school of philologists extraordinary affinities have been discovered between the various families into which the languages of the earth have been grouped—affinities existing in the very character and essence of each language, so that none of them could have ever existed without those elements wherein the resemblance consists. "Now," says Dr. Wiseman, "as this excludes all idea of one having borrowed them from the other, as they could not have arisen in each by independent processes, and as the radical difference among the languages forbids their being considered dialects or offshoots from one another, we are driven to the conclusion that, on the one hand, these languages must have been originally united in one, whence they drew these common elements essential to them all; and on the other, that the separation between them, which destroyed other no less important elements of resemblance, could not have been caused

by any gradual departure, or individual development, but by some violent, unusual, and active forces, sufficient alone to reconcile these conflicting appearances, and to account at once for the resemblances and differences. It would be difficult, methinks," adds Dr. W., "to say what further step the most unreasonable or insatiable sceptic could require to bring the results of this science into close accordance with the Scriptural account." This conclusion is not only admitted but maintained by men who will not receive the simple Bible story, and their support of it is a most material point in our evidence. One of the greatest labourers in this field is Julius Klaproth, whose '*Asia Polyglotta*' consists of a large quarto of text, with a folio of comparative tables. Klaproth makes no secret of his disbelief in the Mosaic history of the dispersion, which, he says, is a mere story, founded on the insignificant name of Babylon. He believes in a sort of deluge, not in the Bible history of it, and supposes mankind to have escaped from it at different points by climbing the highest mountains; and hence considers the various families of the human race as propagated afterwards from so many centres in the Caucasus, Himalaya, and the Altai mountains. It is scarcely worth remarking that this is a mere supposition, without any, the slightest, historical basis, and only creates new difficulties. But what does the man who indulges in those fanciful explanations conclude on the scientific question before us? He thinks that in his works the universal affinity of languages is placed in so strong a light that it must be considered by all as completely demonstrated. "This [he adds] does not appear explicable on any other hypothesis than that of admitting fragments of a primary language yet to exist through all languages of the Old and New Worlds." Take another German, Herder, who is careful to inform us that he considered the history of Babel as a poetical fragment in the Oriental style. "There is a great probability [he says] that the human race and language therewith go back to one common stock—to a first man, and not to several, dispersed in different parts of the world." This position he illustrates by an inquiry into the grammatical construction of languages. But his conclusions do not stop here. He confidently asserts that from the examination of languages, the separation among mankind is shown to have been violent; not, indeed, that they voluntarily changed their language, but that they were rudely and suddenly divided from one another.

These testimonies are all the result of submission to scientific guidance alone, on the part of men who had no anxiety to avoid conclusions unfavourable to the books of Moses; and they enable

us to appreciate the decision of Balbi, one of the most diligent and learned ethnographers :—"The books of Moses no monument either historical or astronomical has yet been able to prove false ; but with them, on the contrary, agree in the most remarkable manner the results obtained by the most learned philologists and the profoundest geometricians."

There is a curious mathematical calculation by Dr. Thomas Young to the effect that if three words coincide in two different languages, it is ten to one they must be derived in both cases from some parent language, or introduced in some other manner. "Six words would give more [he says] than 1700 to one, and eight near 100,000, so that in these cases the evidence would be little short of absolute certainty." Now as there are, according to Humboldt, 170 words in common between the languages of the new and old continents, and many of these are expressive of the most primitive ideas, there is, by Dr. Young's calculation, overpowering proof of the original connection of the American and other human families.

The man who, in the face of these conclusions, denies the unity of man's origin will find himself involved in scientific difficulties for which no solution can be provided. On the ground of physical differences he argues for separate origins ; but then he is met by the fact that the tribes which he regards as of separate origin speak the same language or languages sprung from a common origin ; and his prior conclusion is immediately overthrown. The linguistic and physical classifications of human races are far from being identical. Races whose languages belong to the same family or group are in some instances more unlike each other physically than races whose languages belong to different families ; and *vice versa*. For example, the Indo-European family of languages unites us Englishmen with tribes which are nearly as black as the Negro, while it separates us from the Jews, whose language belongs to the Semitic or Syro-Arabian family, but who, notwithstanding, when classified physically, are one with us as members of the Caucasian race. You meet an Englishman, an Israelite, and an Hindoo. The difference between the Englishman and the Israelite is slight, compared with the difference which separates him from the Hindoo. But instead of the Hindoo, black sometimes as an Ethiopian, springing from a different source, he is proved by his language to be more nearly allied to the Englishman than is the Israelite. Infer from the physical differences which separate the various nations which are included in any one linguistic family that they must have had different origins, and ethnological science interposes at once to tell you that their languages

prove them to have been originally one. Or go beyond the boundary of one family of languages, and say that the physical differences which separate the Saxon or Celt from the Malay or Negro can be accounted for only on the ground of different origins, and science will still interpose to prevent such a conclusion. It will admit that the various families of languages are not so nearly allied to each other as the various members of each family, but will still maintain that they are sufficiently allied to establish demonstrably that they sprang originally from one stock.

The missionary Moffat furnishes a good illustration of the processes by which language becomes changed. The purity and harmony of language is kept up, he informs us, among the Bechuanas by their pitchos or public meetings, by their festivals and ceremonies, as well as by their songs and their constant intercourse. "With the isolated villages of the desert it is far otherwise. They have no such meetings; they are compelled to traverse the wilds, often to a great distance from their native village. On such occasions fathers and mothers, and all who can bear a burden, often set out for weeks at a time, and leave their children to the care of two or three infirm old people. The infant progeny, some of whom are beginning to lisp, while others can just master a whole sentence, and those still farther advanced, romping and playing together, the children of nature, through the live-long day, become habituated to a language of their own. The more voluble condescend to the less precocious, and thus, from this infant Babel, proceeds a dialect composed of a host of mongrel words and phrases joined together without rule, and *in the course of a generation the entire character of the language is changed.*" In other cases the process of change may be less rapid, not being effected by causes so special and definite; but it resembles those processes of nature which, though silent, are continuous and sure. Let a family, possessed of a common language, be divided into three or four parts, and each part established on a distant shore, and all communication between the scattered fragments cease; it will require but a very few generations to make those divided kinsmen unintelligible to each other. The new meanings attached to words, their new pronunciation, their changed orthography, the introduction of new inflections and of new idioms, all unintentional and unobserved while in progress, will leave in course of time but little in common between dialects, each of which is in its own line the descendant and representative of the parent tongue. But that which they still retain in common may be quite sufficient to attest their original oneness, and, by inference, the

original oneness of the families which speak them. This is, on a small scale, what has actually happened in the course of the numberless divisions and separations by which the one original family now covers the earth. The first great separation was attended with circumstances which at once destroyed the unity of the language of men; and the wonder is, not that the tongues of men are so diverse, but that any links of connection are still traceable by which we may re-unite all the nations of mankind, and reach the pleasant conclusion that they are the children of one father.

CHAPTER III.

THE ORIGIN AND ORIGINAL CONDITION OF MAN.

THE Ancients seem to have been at a loss how to account for the origin of man, and their notions of his primitive state are exceedingly vague, various, and unsatisfactory. A few philosophers imagined that there had been an eternal series of generations; but this opinion never became prevalent. Plato adopted it, maintaining at the same time that the human race had degenerated from a higher and holier condition. Ovid has mentioned the two common opinions. The one was that man was sprung from the earth, and this appears to have been the older opinion. We find it in Hesiod, and in Pindar, and perhaps also in Homer, who, however, frequently makes Ocean the source of all things. Homer speaks of earth-born giants, and probably he would have given the same origin to man, though it is evident that he regarded these giants as a different race from mankind. Yet we find Pindar thus speaks:—"There is one race of men and one race of gods; and though we spring both of us from the same mother (Earth), yet we are totally different in power; for men are a mere nothing, but the brazen heaven remains for ever a firm and indestructible habitation." How man sprung from the earth they could not tell. Some thought that his origin was analogous to the production of plants, and just as the earth sent forth these into existence, so did it produce man. According to some of those who held this opinion, man was originally in a very low condition. He lived like the brutes, and possessed none of the arts of civilized life. In this state men are thus described by Æschylus:—

"For, soothly, having eyes to see they saw not;
And hearing, heard not; but, like dreamy phantoms,
A random life they led from year to year,
All blindly floundering on. No craft they knew—
With woven brick, or jointed beam, to pile
The sunward porch: but in the dark earth burrowed
And housed, like tiny ants in sunless caves.

No signs they knew to mark the wintry year ;
The flower-strewn spring, and the fruit-laden summer,
Uncalendared, unregistered, returned.*

It was Prometheus, according to one scheme of ancient mythology, that made known to man the many arts which raised him far above the brutes, and for this act of good-will to the human race he was chained to a rock on the coast of Scythia, doomed to have his liver devoured by an eagle, far from the abodes of mortal men, where he might listen to the multitudinous laughter of the ocean waves. It was Hephaistos who unwillingly riveted the chains on Prometheus, at the command of Zeus, whose supreme will Prometheus had disregarded by carrying down fire in a reed to men. After thirty years Heracles was sent to free him from his direful situation. It may be noticed that even this version of the story of Prometheus does not speak of a gradual development of man's powers, but, to use the words which Æschylus has put into the mouth of Prometheus himself, Prometheus taught *all* arts to mortal men."

Some of the philosophers who held that man was in a peculiarly low condition during the first period of his existence, rejecting every such myth as that of Prometheus, attempted to account for his possession of the arts in a natural way. Lightning, they said, first gave fire to mankind, experience taught them the necessity of huts, and they naturally, after a time, began to use their voices in making known their desires. Some did not attempt to explain how man became civilized, but after a fashion, not yet entirely obsolete, stated as facts what were mere suppositions. "Man," says Diodorus Siculus, "as originally generated, lived in a confused and brutish condition, preserving existence by feeding on herbs and fruits that grew spontaneously. Their speech was quite indistinct and confused, but by degrees they invented articulate speech. They lived without any of the comforts and conveniences of life, without clothing, without habitations, without fire, and without cooked victuals ; and not knowing how to lay up stores for future need, great numbers of them died during the winter from the effects of cold and starvation, by which sad experience taught, they learned to lodge themselves in caves, and laid up stores there. By-and-by they discovered fire and other things pertaining to a comfortable existence. The arts were then invented, and man became in every respect such as a highly-gifted animal might well be, having hands and speech, and a devising mind, ever present to work out his purposes." Here, again, it is to be observed

* Blackie's Æschylus, vol. ii. p. 38.

those ancients who held these opinions with regard to the early condition of mankind, gave no countenance to what is now called the development hypothesis. And, in fact, Lucretius scouts such an idea, giving reasons for the opposite opinion.

Many of those who spoke of the earth as the mother of all, maintained the primitive goodness of man. The story of Prometheus, as given by Hesiod, implies in it that man was at first free from evil. According to this legend, Prometheus was the patron and protector of the human race, and endeavoured to benefit them as much as he could. The new dynasty of the gods, of whom Zeus or Jupiter was supreme ruler, were by no means so favourable to man as the Titans, to whom Prometheus belonged. And at last Zeus was enraged at man, because Prometheus had skilfully outwitted him in determining the amount of sacrifice which man was to offer to the King of gods and men. In order to punish man, Zeus deprived him of fire; but Prometheus quickly stole that precious element from heaven, and conveyed it to man in the hollow of a fennel. Zeus, however, was not to be outdone in this way, so he ordered an exceedingly beautiful virgin to be made. Pandora was her name. First of women, she was the cause of man's ruin, and the race formerly happy became subject to innumerable evils. Some modifications of this legend suppose that there was a casket or box in which the evils of mankind were shut up, and that Pandora mischievously took off the lid and then up flew the myriads of evils.

Later than the times of Hesiod the author of the "Theogony," but certainly before the times of Æschylus, the author of the "Works and Days" gives a curious account of the inhabitants of the earth. According to him there have been five races of men, the Golden, the Silver, the Brazen, the Heroic, and the Iron. These races were created by the Olympic gods. The best of them was the Golden, composed of men perfectly happy and like to the immortal gods. The worst of them was the Iron, or present race of men, which the writer describes as extremely degraded.

The later versions of the story of Prometheus give another account of man's origin. Out of a superior kind of earth, it is said, brought down from the lofty regions of the æther, did Prometheus make an image like to a god, mixing the clay with water; and then he stole fire from the chariot of the sun, and by means of it animated the image, and it became man.

Ovid, in the beginning of his "Metamorphoses," a part which he is generally thought to have copied from Genesis, ascribes the creation of man to that god who had evolved the world out of chaos, though

at the same time he confesses that he may have arisen from the earth-formed image of Prometheus. But the development hypothesis was entirely unknown to him. He thus describes the origin of man :— "The waters had now retired, capable of being inhabited by the glittering fishes. The earth contained its animals, the movable air its birds, but the being more reverential than these, more capacious of exalted thought, yet was wanting. And at length man was born that he might rule over all the other animals." Almost all the poets, except a few philosophically inclined, have painted the first ages of the world as better than the succeeding, the primeval state of man as superior to any succeeding period of his history. "The golden age," says Ovid, "was the first that was produced. Without any avenger, it, of its own accord, practised fidelity and rectitude without law; punishment and fear were unknown, nor did the suppliant crowd dread the voice of a judge, but they were safe without a judge. Not yet were there helmits or swords. The earth gave forth all things of itself, and yellow honey hung from the green holm." And so in the *Georgics* of Virgil, and in the less definite notices of other Latin poets. In these myths the poets are the representatives of the people, and we cannot doubt but this was the oldest and most common version of the history of the world among the ancients. Some scholars trace this account of man's primitive condition to the Egyptian notions with regard to cycles, but there seems no good reason for so doing. The legends in Egypt and in Greece probably only afford a remarkable instance of coincidence, and both were imperfect traditions of realities which had now vanished into a region of dreams.

There is one record which professes to be historical, and to carry us back with historical certainty to the very fountain of our race. We shall not prejudge the question by at once claiming for it divine authority; but it were very unphilosophical to overlook its existence, and make no account of its statements. The great German Fichte, with all his scepticism, calls it "an ancient and venerable original record, which, taken altogether, contains the profoundest and the loftiest wisdom, and presents those results to which all philosophy must at last return." The story in which this oldest of books professes to tell the tale of man's origin is very simple and artless.

"The heaven and the earth" are represented as having been created "in the beginning;" but how long the heaven existed without a human intelligence to read its glory, or the earth without a human foot to tread its surface, and a human hand to till it and gather its riches, our record does not inform us. The science of geology proves

that many ages must have intervened between the original creation of the heavens and the earth and those six days on the last of which man is said to have been created. These were ages of preparation for the abode of an intelligence in whose person matter and spirit should be mysteriously united, and who should thus sustain a singular and humbling kindred with the dust he was to tread, and an exalted and ennobling kindred with the Great Eternal. And these ages of preparation may be regarded as indicating the importance of man, and the place which his history and destinies were to occupy in the theatre of a Universal Providence.

The terms in which our record represents the approach of the Creator to the work of creating man are significant of the same lesson. The earth is restored by successive fiat and creative acts, one after another, from the state of disorder and confusion in which it lay on the morning of the first day, to the state of order and beauty in which it shone on the morning of the sixth. It is now covered with vegetation and peopled with life, but there is no king to rule over this lower world, and no subject to acknowledge, with conscious intelligence, a Higher Power. The Almighty seems to take counsel: "Let us make man in our image, after our likeness; and let him have dominion." Much that was great and noble, this record would have us to understand, had already been made. Wisdom and goodness had left their impress on every product of the Divine hand. The Eternal mind had conceived the idea, or pattern, or image, of everything that was, and everything was good and beautiful after its kind; but even the Eternal mind could not conceive a pattern, or image, more glorious than its own, and this image was reserved for man. Primitive man thus bore a resemblance to the author of his being—a true resemblance, but faint and shadowy. He was "an outline faithful according to its capacity, yet infinitely remote from the reality; a distant form of the intelligence, wisdom, power, rectitude, goodness, and dominion, of the adorable Supreme."

The document before us enters into further detail. "The Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." A superficial science might object that the human body and the dust of the ground are very different forms of matter. But not to insist on the obvious truth that the Divine power put forth in man's creation would account for any change in the substance out of which his body was made, chemical analysis proves that the animal body is composed, in the inscrutable manner called organization, of carbon, hydrogen, oxygen, nitrogen, lime, iron, sulphur, and phosphorus; and all these

are mineral substances which in their various combinations, form a very large part of the solid ground.

The body, formed of the dust of the ground, was at first, we are told, a statue without life. But even as a statue, how different from any imitations of it which man has made! The wax, the wood, the stone, may be moulded by the artificer into the outward form; but where is the wondrous and complicated internal machinery? We dissect a member of the human body—the hand, for example—and find it composed of a great many parts adapted to each other with singular wisdom, and the whole adapted to most varied and important uses in the service of man. The finest hand which the chisel has ever executed is but a piece of stone cut into the outward appearance of the mere surface of the reality.

The statue of human flesh and bone fashioned, the Almighty “breathes into it the breath of life, and it becomes a living soul.” The record would indicate, probably, by these terms, that the life communicated to man was of a higher kind than that given to other animals; or, at least, that it was associated with a higher unseen nature. If the act of creative power thus described, man became, not an emanation from the Eternal Spirit, as the ray is from the sun—a part of its own substance—but the child of the Father of Spirits, and possessed of a spiritual as well as a material nature.

So far as to the creation of the first man. But he who made him is represented as declaring that it was not good for him to be alone. “I will make him an help meet for him.” “And the Lord God caused a deep sleep to fall upon Adam, and he slept; and he took one of his ribs, and closed up the flesh instead thereof; and the rib which the Lord God had taken from man made he a woman, and brought her unto the man. And Adam said, this is now bone of my bone, and flesh of my flesh; she shall be called woman, because she was taken out of man.” This is a strange story, but our record gives it as a true story, and not as a myth or allegory, and founds upon it a great law: “therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one flesh.” It was no more an impeachment of the Divine wisdom and power to employ a portion of the man’s body for the purpose of creating woman, than it would have been to employ any other materials.

Some, at least, of the reasons for this recorded manner of woman’s creation are obvious enough. The Almighty embodied in his act the great lesson of the intimate union and affection of the marital relation. In the formation of the one woman to be the companion of the one man, he laid the foundation of the unchangeable law of marriage.

And as to the *mode* of her formation, why was she not formed from the dust beneath his feet? Had the narrative been a tale, a fiction, and a tale or fiction formed among any other ancient people, such an origin, not a more honourable, would have been ascribed to her. The reader will remember the doctrine of the Hindoo caste. In the division which Brahma has made of mankind there are four tribes: the Brahmins, Cheitras, Veishas, and Shoodras. In addition to these there are the Pariahs, who are esteemed the outcasts of society, the refuse of mankind, the serfs of the soil, the men of infamy and degradation, unworthy of the divine protection and of a name and dwelling among the offspring of Brahma. While, according to the Hindoo mythology, the highest tribe, or Brahmins, sprang from the head of Brahma, the lowest, or Shoodras, sprang from his feet. Did we find among the Hindoos, or even among nations far higher in the scale both of intelligence and moral feeling, the creation of woman shadowed forth in a mythological fable, it would be under some similar representation. The dust on which the man stood would be good enough for the material of the woman's frame. But our record tells us of a rib from Adam's side as the material of which the Creator formed for him, not a slave, but a companion and helpmeet. Were we disposed to consider this a myth or invention of man, we should be compelled to confess it the invention of a profounder wisdom and of a purer morality than have ever been found apart from the book which contains it. And it is only of a piece with the entire spirit of that book. "It is a beautiful circumstance in the law of Moses that filial respect is exacted for the mother as well as the father. The threats and promises of the legislator distinguish not the one from the other; and the fifth commandment associates the father and mother in a precisely equal claim to honour from their children." In contrast with the spirit both of Judaism and of Christianity, "nothing can be more painful to contemplate than the humiliating condition in which Islamism still holds its so-called freewomen—a condition of perpetual childhood—childhood of the mind, while the passions receive constant incense: leaving the fine endowments of woman's soul undeveloped and inert, or crushing them when in any case they happen to germinate; and converting man into a self-willed haughty idol, for whose will and pleasure the other sex lives and suffers."

Our first parents, if our record is to be trusted, as they had no physical childhood so they had no intellectual or moral childhood. The vegetable and animal world around them were mature on their first production, and with similar maturity did they enter on the

privileges and enjoyments of their principality. Such, at least, is the averment of that "ancient and venerable original record" which, according to Fichté, "presents those results to which all philosophy must at last return."

Is there any known scientific or historic fact that can be alleged against these representations? If the old and once favourite theory can be established which constituted the monkey tribe, or some portion of it, a member of the same species with man, our notions of his origin and of his primitive condition must be relinquished. Or if the theory which is popularly called the development theory can be made good, we must revise all our opinions on this and on other still more important points. These two theories are already in a condition of helplessness which almost supersedes the necessity of any examination of them; but folly and fancy are too adhesive and too full of life to allow that we should overlook them altogether. The first has been considered in the Introductory Chapter; the second alone calls for remark at present.

The Natural Development hypothesis, as originally proposed by Lamarck, supposed that nature was a piece of mechanism which, once set in motion, no longer required the attention of the Creator. This nature was originally engaged in the creation of rough draughts or elementary rudiments of animal and vegetable existence, which had within them a tendency to progression, and were capable of being changed by the force of external circumstances. Owing to these properties the elementary rudiments would be ever advancing into higher forms. Thus the monad might become, in the process of ages, a fish, the fish an elephant, the elephant a monkey, and the monkey a man. Lamarck supported his theory by an appeal to some facts which seemed inconsistent with the immutability of species. It was soon perceived, however, that these facts could be better explained otherwise, that the introduction of nature, a principle unintelligent, yet creative, was as useless as it was unwarrantable, and that the whole theory stood in opposition to well-attested fact. The theory, consequently, was almost universally rejected. It has been revived lately by the author of "Vestiges of Creation," who, however, since the first promulgation of his views, has changed his opinions considerably. He now allows the present agency of God, and defines law as merely "another term for the action of the ever-present and sustaining God." And in the case of Mr. Weekes's experiment, where mites are said to have appeared after the operation of a powerful Voltaic battery, he attributes the appearance of these animals to the direct interference of the Almighty, and regards it as an instance of a "new creation." The

opinion which he now maintains is simply this, that God has used animals of a lower species to be the occasions of his creation of a higher. If these words are to be accepted in their obvious meaning, the only question which remains is a question of facts. The principal class of phenomena to which this author refers is that of embryos. The assertion used to be made that the human embryo passed through the forms of a fish, a bird, and a reptile, before it appeared as human. Now it was thought by some that the reason why the embryo came forth a human being, and not anything else, was that the developing force was just sufficient to bring it to that point of progression, but that, if the force had been less, the embryo would have turned out a reptile or a bird; or if the force had been greater, it would have advanced into a higher state than human. This, which was supposed to be a fact, is the principal argument in favour of the development hypothesis. Lately, however, minute observers have affirmed that though the human embryo may be fancied to bear a general resemblance, at different times, to a fish, a bird, and a reptile, essential differences are plainly perceptible. Besides, the development hypothesis requires in the embryo a resemblance not only to a fish, but to a monad, and the other classes of lower animals, yet no observer has found such to exist. Moreover, the phenomena of embryos would lead to an entirely different theory, for there is not a single instance of an advancement of a lower to a higher species, but there do occur instances, such as monsters, where the animals are badly developed.

The principal reasons that may be urged against the theory may be summed up in the following:—

1. The theory is without a single fact to support it, while, if true, it might have been verified by many. This the author of the "Vestiges" seems to allow. He expects that in some future age facts may be observed which will confirm his theory, and he employs a long illustration to prove the possibility of their occurrence, notwithstanding "the present apparent fixity of organic forms." But surely the question might reasonably be asked, Might not the theory be deferred till the facts are obtained?

2. If there are no facts for it, there are many against it. According to the hypothesis there ought to have been an uninterrupted progression from the lowest to the highest forms of life. Now, on examination of the history of animals, as written in the strata of the earth, it is found that all the great classes have appeared in order, that radiata appeared before mollusca, mollusca before articulata, and articulata before vertebrata. (The only instance contrary to this

order is that of a conifer found by Hugh Miller in the Old Red Sandstone.) The order, however, in which the species of these classes have appeared is altogether against the development hypothesis. In fishes, the first we meet with is a placoid of the Lower Silurian, of the highest order of fishes; and the second is a ganoid, or a fish belonging to the second order of fishes. In the mollusca the highest class appears simultaneously with the lowest. Other facts of a like nature might be mentioned in abundance.

3. The characteristic parts of animals exhibit no development, for the organs of animals that existed during geological periods were as perfect as those of animals now living.

4. The theory fails to account for the changes of instincts or habits which it supposes to have taken place by development.

5. The number and complexity of these changes, as well as the very numerous and extraordinary modifications of form, contradict the development hypothesis. Animals newly changed into another species would soon cease to exist, owing to the laws of the distribution of species.

In thus showing the development theory to be wrong, we have disproved its applicability to man. Yet a few remarks on this point will not be out of place. The author of the "Vestiges" thinks, though he assures us that it is by no means a settled question, that there were six centres of human population, "four of them on various parts of the Asiatic table-land, one on that of Central Africa, and another on either the Andean or Mexican table-land."

Now let the reader attempt to unfold what this supposition involves, and we are satisfied he will feel convinced of the absurdity of the theory. The recent origin of man is a fact that cannot be easily disputed, even though the evidence is negative. All the remains of man that have been found occur in the very surface of the earth's strata, and cannot well be reckoned older than 4000 or 5000 years before the Christian era. Sometimes, indeed, human remains have been discovered in limestone or such-like caves or crevices, but in circumstances which show that he was long posterior to the formation of the surrounding limestone. On the other hand, there are monkeys of the tertiary era living, probably, millions of years before man's appearance on earth.* Does it not, then, seem a little strange that there should be so little development during so vast a period, and that

* The reader is reminded that the Mosaic history does not inform us of the date of the original creation of the "heaven and the earth," or of the changes which this globe may have witnessed before those six days whose work prepared it for the abode of man.

all of a sudden there should stand forth a being far superior to the others? But notice what changes must have taken place thus suddenly. The four-handed animal becomes two-handed. It stands erect; and, in order that it may stand erect, the mode of joining its skull to the vertebral column is altered, its breast expands, it has got a calf to its leg, and it walks on the soles of its feet. The animal that a few years before had never walked erect without suffering pain, now would suffer pain were it to walk on all-fours. Who nursed this wonderful development? A monkey? Further, we find that the proportions of the brain of this animal to that of its father are as five to one, and that there are fifteen important anatomical differences between them. Then the hand is changed, becoming an exceedingly useful instrument, and having a thumb opposable to the fingers. Moreover, this animal is now able to live on a vast variety of food of which its father could make no use, and it thinks, feels, speaks, and reasons. Surely, all this is very strange; and yet all this is implied in the development hypothesis, though none of it is accounted for by it. But, as if to clog the hypothesis with insurmountable difficulties, the author of the "Vestiges," as we have seen, supposes six centres from which streamed forth human population. Now, this supposition implies in it that six monkeys, nearly about the same time (certainly at very short intervals compared with the millions of years that intervened between the appearance of monkeys and of man on earth), were developed into men. Strange coincidence! We shall suppose these developments to have become males. The supposition must imply in it, further, that six females were developed at the same time, each female individual beside each male individual. How otherwise could there be any centres of population? And we must further suppose, that the monkeys were so careful in nursing these strange children that they all survived. And many more very marvellous suppositions should we have to make, were we to go on; but we have done far more than enough to show the utter absurdity of the idea. Well might the author remark, "yet it may be doubted if the particular species whence the human family was derived has ever come under the attention of naturalists." Doubted! Most assuredly it is certain, if anything is certain, that that species will never come under the observation of naturalists.

Our confidence in the historical statements of the Bible is not only unshaken, but confirmed, by the results of natural inquiry. These two results may be accepted as conclusions. (1.) The origin of man is, geologically speaking, *recent*. "The remains of human beings, and of any vestiges of the arts and operations of man, are discovered

only upon or in those surfaces and earthy masses which are demonstrably posterior to all regular geological deposits, and under circumstances indicating the human species to have been among *the most* recent products of the Creator's power." This fact agrees with the historical statements of Moses, according to which man was created less than 6000 years ago, if we accept the commonly received chronology, or less than 7260 if we prefer that of Dr. Hales. (2.) Such a thing as the transmutation of species, or the change of one species into another, is altogether unknown. The observations of naturalists, and the investigations of geologists, have failed to bring to light the slightest trace of a single instance of such change. Man, we may say then, on purely scientific grounds, has always been man and nothing else. (3.) Few readers will hesitate to accept a third result as inseparably connected with these. Man appearing on the earth some six or seven thousand years ago, and not being the consummation or development of any less perfect being than himself—WHENCE CAME HE? A history, of very ancient date, professing to derive its information from man's Maker, furnishes an answer whose sublimity and whose insight into man's nature ought to satisfy scepticism itself of its pure and unmixed truth: "God said, Let us make man in our image, after our likeness, and let them have dominion over all the earth. So God created man in his own image; in the image of God created he him; male and female created he them."

CHAPTER IV.

PRIMITIVE CONDITION AND CIVILIZATION OF THE RACE.

THE phrase "children of nature" used to be found perpetually on the lips and in the pens of the voyagers and discoverers of the olden times. The Indians of North America were "children of nature." The islanders of the Caribbean Sea, the inhabitants of the Sandwich Islands, the innumerable islanders of the Southern Pacific, were all "children of nature." Wherever Captain Cook, and men of his class, voyaged, they met with those children of nature. Savages they were, of course; but notwithstanding, or rather because they were savages, they were the children of nature. Nothing could be more beautiful, nothing more poetic, than this designation. It wanted only one claim to favour, but it is one of no mean importance—*truth*.

By many this phrase was used innocently and sentimentally. They attached no very definite idea to it, and paid no regard to any consequences involved in it. By others, however, the phrase was the embodiment of a philosophical theory. They meant to indicate by it that the savage state is the original and primitive state of mankind; that human society was originally of the same type with the barbarism and ignorance which covered the coral isles of the south, and not of a type resembling the enlightened and civilized. And where this opinion was not held as such, the impression, if not the conviction, was very general that enlightenment and civilization are the fruits of a long and painful process by which men have risen out of a condition similar in all essential respects to that in which barbarous tribes have been found in all parts of the world, and that barbarous tribes, without the tastes and arts of refinement, living on roots or by the chase, stand now on the level and platform on which the first human society was placed; in other words, that they were the true children of nature.

This theory is now almost exploded. Occasional attempts are still made to revive it in some new form. But philosophy, science, history, and antiquarian research, lift their united voice against the principles involved in it.

In an age not very remote, stories of *wild men* were popular, and no less a man than Linnæus gave these wild men a place in his "System of Nature," under the head of "*Homo Sapiens Ferus*;" and they were regarded, of course, as examples of primitive man—"the original uncorrupted creature, in opposition to those who have become vitiated and degenerate by civilization."

But who is this *homo ferus*? To unsophisticated common sense the very few individuals—young persons wandering alone in the woods—that have been met with in a solitary state appear "poor, half-witted, stupid beings, incapable of speech, with faculties very imperfectly developed, and, therefore, probably escaping from or abandoned by their parents or friends."

Peter, the wild boy, who lived many years in this country, is one of the most authentic cases, and his history will form a curious, and at the same time instructive, episode in the course of our argument. In July, 1724, Jurgen Meyer, a townsman of Hamelin, met in his field with a naked, brownish, black-haired boy, apparently about twelve years old, who uttered no sound, was enticed, by showing him two apples, into the town, and placed, for safe custody, in an hospital, by order of the burgomaster Severin. PETER—for so he was designated by the children on his first appearance in the town, and he went by the same name to his death—behaved rather brutally at first; seeking to get out at doors and windows, resting now and then on his knees and elbows, and rolling himself from side to side till he went asleep. He did not like bread, but he eagerly peeled green sticks, and chewed the peel for the juice, as he also did vegetables, grass, and bean-shells. He soon learned to conduct himself more properly, and was allowed to go about the town. When anything was offered him to eat, he first smelt it, and then put it in his mouth, or laid it aside, shaking his head. In the same way he would smell people's hands, and then strike his breast, if pleased, or otherwise shake his head. When he particularly liked anything, as beans, peas, mulberries, fruit, and particularly onions and nuts, he indicated his satisfaction by striking repeatedly on his chest.

When shoes were first given to him he could not walk in them, and appeared happy in getting rid of them, and running about again barefooted. Covering the head was equally unpleasant to him; and he enjoyed greatly throwing his hat or cap into the Weser, and seeing it swim down. His hearing and smell were acute.

In October, 1725, he was sent for by George I. to Hanover, whence he was transmitted to London in the beginning of the following year, under the care of a king's messenger, and this was the foundation of his fame and fortune.

Just at this time the controversy about the existence of innate ideas was at its height; and PETER seemed the very subject for determining the question. Count Zinzendorf wished that he should be entrusted to his charge, that he might watch the development of his innate ideas: but the King had already placed him at the disposal of the Princess of Wales, the afterwards celebrated Queen Caroline, who confided the precious trust to Dr. Arbuthnot, still for the purpose of investigating his innate ideas.

Swift has immortalised him in his humorous production, "It cannot Rain but it Pours; or, London Strewed with Rarities." Linnæus gave him a niche in his "Systema Naturæ," under the name of "Juvenis Hanoveranus;" De Paauw, and J. J. Rousseau, have extolled him as the true child of nature, the genuine unsophisticated man. Monboddo is still more enthusiastic, declaring his appearance to be a much more important occurrence than the discovery of the planet Uranus, or than if astronomers, to the catalogue of stars already known, had added thirty thousand new ones.

Amidst these expectations and honours a few circumstances were either unknown or overlooked calculated to raise doubts of PETER's fitness for such high destinies, and to produce an unpleasant suspicion that he had not entirely escaped the contaminating influence of civilized life.

When he was first met with, a small fragment of a shirt hung about his neck; and the whiteness of his thighs, compared to his brown legs, proved that he must have worn breeches, but not stockings. His tongue was very large, and little capable of motion, so that an army surgeon at Hamelin thought of attempting to set it free by cutting the frenum, but did not perform the operation. Further, some boatmen, in descending the Weser, had seen, at different points on the banks of the river, a poor naked boy, and given him something to eat; and lastly, it was ascertained that a widower at Lühtringen had had a dumb child, who, having been lost in the woods in 1723, returned home again, but, on his father's second marriage, was driven out again by his stepmother.

Dr. Arbuthnot soon found out that no brilliant discoveries in psychology or anthropology could be expected from the case of this poor idiot: he was therefore placed with a farmer in Hertfordshire, where he continued to live, or rather vegetate, till 1785.

Peter was of a middle size, somewhat robust in appearance, and strong, and had a respectable beard. He took the ordinary mixed diet, retaining his early fondness for onions. He liked warmth, and

relished a glass of brandy. He always showed the most perfect indifference to the other sex.

He could not be taught to speak; the plainest of the few articulate sounds he could utter were *Peter*, *ki sho*, and *qui ca*, the two latter being attempts at pronouncing King George and Queen Caroline. He had a taste for music, and would hum over various airs that he often heard; when an instrumental performance took place he would jump about with great delight till he was quite tired. He was deficient in one important privilege of our nature, having never been seen to laugh.

He was a harmless and obedient creature, and could be employed in little domestic offices, or in the fields, but not without superintendence. Having been left to himself to throw up a load of dung into a cart, as soon as he had executed the task he jumped up and set to work as diligently to throw it all out again. Having, on one occasion, wandered away from home as far as Norfolk, at the time when great alarm existed about the Pretender and his emissaries, he was brought before a justice of the peace as a suspicious character, and, making no answer to any interrogatories, was deemed contumacious and sent to prison. A fire broke out in the night, when he was found sitting quietly in a corner, enjoying the light and warmth very much, and not at all willing to move.

Such was this famous representative of unsophisticated human nature!

An unprejudiced examination of all cases of this kind, putting aside what is obviously exaggerated or fabulous, proves, says Dr. Lawrence, to whom we are indebted for this account of PETER, "that they are merely instances of defective organization; malformed animals incapable of speech, and exhibiting few and imperfect mental phenomena; pathological specimens, therefore, rather than examples of human perfection. Nothing can be conceived more widely removed from the natural condition of man than these half-witted beings; and we might as rationally adopt any monstrous birth for a model of the human form, as set them up for a standard of the attitude, progression, or faculties of man."

If we accept the only historical record we possess, the first man must have received from his Maker all the intellectual knowledge, and all the practical arts and manipulations, which were needful for the work assigned them in "keeping and dressing" the garden of Eden. The management of this garden, the treatment of the soil,

the use of water, the operations for ensuring future produce, the necessary implements and the way of using them, all imply attainments and habits to which savage life is a stranger, and the possession of which can be accounted for only by the sublime and noble idea that man had his Maker for his teacher and guide.

One of Adam's sons was a keeper of sheep. His employment was probably associated with his faith; but, regarded simply as his calling, it is one which is never practised by purely savage tribes. Cain was a husbandman, a tiller of the ground—an occupation not practised by savages, and one which implies in it the possession of the most important and useful arts. This same Cain likewise built a city. This may have been two hundred years after the creation of Adam, at which time, according to staticians, there may have been hundreds of thousands of persons on the earth. However low we may reduce our idea of a city, we cannot forget that the writer of the Book of Genesis was familiar with the idea of great cities—familiar with the great structures in Egypt which are still the wonder of the world; and we cannot believe that he would have applied the term city to a collection of mud or log cabins. The city which Cain founded required, in all probability, a knowledge of the most important arts, brickmaking, iron work, and carpentry.

When the world was five hundred years old, we read of three persons, brothers, whose names are landmarks in the history of art—Jabal, Jubal, and Tubal Cain.

Jabal was "the father of such as dwell in tents, and of such as have cattle." This may be regarded as a retrograde position in the history of civilization. Jabal was the first who practised the nomade life, "the first of those wondering shepherds who to this day occupy so conspicuous a place among the inhabitants of Asia, living under tents, and removing from place to place, with their flocks and herds, according to the season or the demand for pasturage." It is worthy of remark that "men lived in houses before they lived in tents." Cain built a city, but "dwelling in tents was not practised till the seventh generation from Adam."

Jubal was "the father of all such as handle the harp and organ," the inventor of *stringed* and *wind* instruments of music. Jubal was not the inventor of music, but of certain instruments of music. Music itself must have been as old as man.

"There is in souls a sympathy with sounds,
And as the mind is pitched the ear is pleased
With melting airs or martial, brisk or grave;
Some chord in unison with what we hear
Is touched within us, and the heart replies."

- There is a tongue in every leaf,
A voice in every rill ;
A voice that speaketh everywhere,
In flood and fire, through earth and air !
A tongue that's never still."

To have resisted the invitation of all Nature to join in song was impossible—it were violence to the eye, the heart, the ear. The silent glories of the heavens and the earth found a deep response in man's bosom, and the melody of ten thousand winged songsters taught man how to utter that response in fitting sounds. But no one is surprised to be informed that stringed and wind instruments of music were unknown till the days of Jubal.

Tubal Cain was an "instructor of every artificer in brass and iron." Brass is a compound of zinc and copper ; bronze is a compound of copper and tin. The word used in the original record may mean copper or any of its compounds, and where there is nothing in the connection of a passage to determine it, it must remain indeterminate.

It will be observed that Tubal Cain is not called "the father" of artificers in brass and iron. Jubal was *the father* of such as dwell in tents—the first to practise the nomade life. Jubal was *the father* of such as handle wind and stringed instruments of music—the first who did so. But now there is an evidently intentional change of phraseology. Tubal Cain was only an *instructor* of artificers in brass and iron. The uses of copper and iron were already known ; and both of them, iron at least, must have been employed from the beginning in connection with the tilling of the ground and the building of houses. But in the days of Tubal Cain there was a great advance made in the working of the metals. The family of Lamech was famous for its enterprise, originality, and invention. One son introduced a new mode of life which, if not so favourable to the stability and progress of civilization, yet required qualities of enterprise and skill which a more settled life might dispense with. The second son was an eminent musician, and opened to that early age new sources of pleasure and enjoyment in the invention of musical instruments. The third son was the most famous smith—or, if the reader prefers it, the most famous engineer—that had yet appeared ; and to his workshop the young mechanics of his time flocked for instruction in the arts connected with the use of brass and iron.

Why should not all this be regarded as strictly historical ? It has no legendary or fabulous air about it. An inventor would have decked out his tale in a very different style, and an honest dreamer would have seen things very differently through the traditional mist of ages and his own imagination. It is the sobriety and simplicity of

the most probable history we have in those notices of human progress which are now before us.

The next stage in our knowledge of the state of the arts occurs in the time of Noah. The traditions of a flood which are found in all parts of the world are inexplicable, except through the intimations we have of the history of Noah. Of the state of the arts in the era of the Deluge we form some conjecture from the ark which the patriarch constructed. The progress and improvements of the descendants of Cain were, no doubt, communicated to the descendants of Seth, for we find them intermarrying; and the fruit of the skill of Tubal Cain was thus realized in a form which he had not anticipated. "The ark of Noah," says a learned writer, "was probably the most astonishing structure, on several accounts, that ever rested upon the earth, or floated upon the surface of the mighty deep. A ship of at least one hundred thousand tons burthen! What a specimen of architectural skill was this last memento of antediluvian art! Noah was its builder—its architect; he directed and superintended the work. Thousands of artizans, mechanics, and labourers were no doubt employed upon it, who perished beneath the waves which bore it from their reach and their view for ever."

Noah and his sons were the depositories of the knowledge and attainments of the Old World, and the fountain of the knowledge and attainments of the New.

This is the key which opens a way through the perplexities which beset the path of all inquirers who choose to overlook it. The statement is not made without evidence. Every advance which is made in the knowledge of history, and of the remains of ancient empires and cities which are scattered on the face of the earth, adds to the grounds on which we believe that the first civilized nations of the world did not emerge, by slow degrees, out of barbarism, but were civilized in their origin and very foundation.

Take, for example, the Egyptians. Neither the history nor the traditions of Egypt tell us of an Egyptian age of rudeness and barbarism preceding its age of wisdom and glory; while, on the other hand, writers on the monuments of that land assure us that "the more remote the antiquity of the records which have been preserved to us, the greater is the skill, the power, the knowledge, and the taste which they reveal."

The same fact has now been ascertained in regard to Assyria, a nation more ancient still than Egypt. "It will be shown," says Layard, "that in Assyria, as in Egypt, the arts do not appear to have advanced after the construction of the earliest edifices with which we

are acquainted, but rather to have declined. The most ancient sculptures we possess are the most correct and severe in form, and show the highest degree of taste in the details."*

Layard, whose discoveries amid the excavations of the ruins of Nineveh form the greatest romance of these times, does not hesitate to avow his belief that the plains of Shinar, where for some ages the descendants of Noah formed one community, were the fountain of the arts and civilization found elsewhere. "There is nothing," he says, "in history, either sacred or profane, or in the traditions handed down to us, against attributing the highest antiquity to the Assyrian empire. In the land of Shinar, in the country watered by the Tigris and the Euphrates, the Scripture places the earliest habitations of the human race. Whether we look upon that statement as the result of divine inspiration, or whether we consider it as the record of a tradition, or an historical fact received by the Hebrew legislator from elsewhere, still we have the evidence that at the very earliest period the belief was generally current, both amongst Egyptians and Jews, that the first settlements were in Assyria; and that from Chaldaean civilization and the arts and sciences were spread over the world. Abraham and his family, above 1900 years before Christ, migrated from a land already thickly inhabited and possessing great cities. According to Josephus, the four confederate kings who marched in the time of the patriarchs against the people of Sodom and the neighbouring cities, were under a king of Assyria, whose empire extended over all Asia. Most of the early Greek authors, and those who have followed them, recognising a tradition which appears to have been generally prevalent, agree in assigning to the first kings of Nineveh the remotest antiquity, and in this they are confirmed by the Armenian historians."†

Profane history does not open its page for many centuries after the Flood. And in the fact of the transmission of the arts of the Old World to the new through the family of Noah, and their preservation and cultivation among his posterity till the families of men were scattered into various regions, we have the only clue to the understanding of the condition of Assyria and Egypt when they first appear on the stage of history. The necessity of such a clue is becoming every day more evident, and is compelling inquiry and concession on the part of many who had discovered it long ago but for the book in which it is found!

* Layard's *Nineveh*, II. p. 157.

† Layard, *ib.* pp. 221, 222.

There are several points in the only record which fills up the gap between the Deluge and the dawn of profane history, which are connected with our present subject.

The first is the character of Nimrod. He was a "mighty hunter." He was an ambitious man and a conqueror. It is rather singular that till the days of Nimrod we read of no hunting. If necessary for human protection, it may have been practised. But the chase was not the primitive mode of procuring subsistence. Yet hunting may be assumed as a universal predicate or characteristic of savage life, except when the physical character of a region renders it impossible. And the conclusion is evident, that primitive society was not savage. Hunting is the offspring of great animal passion and energy; and though it may be practised by refined men, and may co-exist with a high degree of refinement, it must be regarded as a relic of barbarism, and an evidence of a still imperfect civilization.

The building of Babel throws light on the architectural power of the age which followed the Deluge. "They had brick for stone, and bitumen had they for mortar." They were, then, acquainted with two materials for building, and two cements; and they possessed all the skill and appliances necessary for the erection of enormous structures. "Babel was the beginning of the kingdom of Nimrod." Around the unfinished and ruined tower, probably, sprang up the future Babylon. And the temper of the bricks dug up in the supposed ruins of that great city is of a kind which nothing but the intense heat of a furnace could have effected, reminding us of the language of the builders of this memorable town: "Let us make brick, and let us burn it thoroughly."

Nineveh was built about the same time, and we have already quoted the words in which Layard testifies that the arts do not appear to have advanced after the construction of the earliest edifices, but to have declined.

The *Dispersion* consequent on the confusion of tongues claims to be noticed here. Philologists, we have seen already, are now pretty much agreed that the phenomena presented to us by a comparison of the languages of the earth, both in their similarity and dissimilarity, can be accounted for only by the supposition of some such violent breaking asunder of the original tongue as is recorded to have taken place at Babel; and with such corroborative evidence there is no room left for doubt.

The only ancient ethnological chart of any value which we possess, is that with which Moses has furnished us in connection with the story of the *Dispersion*. It is the most precious antiquarian and

historical relic which has come down to us ; and much of the success which has of late years attended the study of historical ethnology is the result of attention to it. The obscurity which rests on the early history of nations will render it for ever impossible to complete our knowledge of their affinities and migrations, but without the Tenth of Genesis the whole subject would be involved in perfect darkness.

Whatever obscurity may continue to rest on this subject, "It is no longer probable only," says the learned Sir William Jones, "but it is absolutely certain that the whole race of man proceeded from *Irân* [Persia, including connected regions] as from a centre, whence they migrated at first in *three great colonies*, and that those three branches grew from a common stock, which had been miraculously preserved in a general convulsion and inundation of this globe."

In the Dispersion we find the starting-point from which many tribes descended and degenerated into a condition of barbarism. The words of the Roman poet are as true of nations as of individuals, "*Facilis est descensus Averni.*" From the plains of Shinar men went forth civilized ; but many fragments of the scattered family of man sank by degrees, through ignorance and moral causes, into a state of barbarism. This is the simple and soon-told history of that fearful state of savageism, and ignorance, and violence, in which so large a portion of our race has been for ages. It is the theory which reconciles and accounts for the many and apparently contradictory phenomena of both highly-civilized and deeply-degraded nations, at a period not remote from the date of the Dispersion. The state in which barbarous tribes now roam the desert, ignorant of their Maker, and of the arts and refinements of civilized life, is not a state of nature, but a state most unnatural and unprimitive. It is not the point from which men have risen, but the point to which they have gone down.

The following considerations are corroborative of these conclusions :—

1. The most ancient monuments of Egypt, as has been already shown, display the highest forms of art. The arts were not developed on the soil of Egypt, we infer, but brought to that land by its original inhabitants.

2. The arts and civilization of Egypt were common to the Canaanitish and Phœnician tribes. Omitting all reference to historical evidence, the Egyptian monuments still existing prove this. In their representations of battles and modes of warfare, of costumes and modes of living, of the implements both of war and peace, they ascribe to the many tribes on their immediate east, with whom they were in constant communication, both in war and by commerce, the very arts

which distinguished themselves ; so that the civilization for which this people is celebrated was not a thing peculiar to them, but common to many of their neighbours—not the product of the valley in which they dwelt, but an inheritance which they received, in common with others, from a common ancestry.

3. The lights thrown on each other by the Assyrian and Egyptian monuments lead us to the same conclusion. They exhibit a great general resemblance of civilization and manners, with important specific differences indicating a distinct nationality. Were England, France, and Germany overthrown and devastated, and their remains, after being buried and forgotten for many ages, recovered by the antiquarians of a remote period, this is just what they would indicate, a great general resemblance, with specific national differences. The growth of specific differences between two or three branches of a common family, when once separated and placed in different circumstances, needs no explanation. Some of those which distinguish Assyria and Egypt are the result of the geological difference between the two lands. In the one country we have clay, with a kind of coarse alabaster or gypsum, which protruded in low ridges from the alluvial soil ; in the other, clay with an unlimited supply of *granite* or *syenite* in the immediate neighbourhood. The one country was a wide plain ; the other a valley watered by a river, and watered in a way peculiar to itself. These natural distinctions, apart from the occasional rise of men with peculiar tastes and aptitudes, and other circumstances, more than account for the specific nationality of Assyria and Egypt ; while their generic resemblance to each other remains to be accounted for only on the supposition of a common origin.

4. It is singularly conclusive of the historical certainty of a primitive civilization that we have no authentic instance of a barbarous tribe emerging out of barbarism spontaneously, or by its own internal energy, without external help and impulse. A recent writer, anxious to revive the old notion of man's primitive barbarism, appeals to the case of the Mandans of North America, as an instance of the actual unaided growth of civilization among barbarians. It is the best and most striking he can find, and therefore deserves especial consideration.

"It appears," says this author, "that civilization does sometimes rise in a manner clearly independent amongst a horde of people generally barbarous. A striking instance is described in the laborious work of Mr. Catlin, on the North American tribes. Far placed amongst those which inhabit the vast region of the north-west, and

quite beyond the reach of any influence from the whites, he found a small tribe living in a fortified village, where they cultivated the arts of manufacture, realized comforts and luxuries, and had attained to a remarkable refinement of manners, in so much as to be generally called 'the polite and friendly Mandans.' " This is pronounced an instance of "spontaneous civilization." Let the reader recal Mr. Catlin's account of the Mandans, given in a preceding chapter, and Dr. Latham's well-weighed statement that the consolidation of the Mexican empire, and the confederacies of the Algonkin, Sioux (to whom the Mandans belonged), and Cherokee families, differed only *in degree*, not *in kind*, and he will perceive how slender is the basis of the theory of an "independent" or "spontaneous" civilization. There is much in the physical peculiarities and refined manners of the Mandans, and in their sorrowful fate, to awaken interest, but absolutely nothing to lead us to the supposition that they arose from a state of primitive barbarism to a semi-civilized condition by spontaneous impulse or energy. It were quite as legitimate to argue that their neighbours sank down from the Mandan level,* as that the Mandans rose from theirs. But it is beyond doubt that the American aborigines are *one*, and that they have retained or lost, according to circumstances more or less favourable, the civilization they carried with them in their migration from Asia.

It is still true that no authentic instance is known of a barbarous tribe emerging out of barbarism spontaneously, or without external help and impulse.

5. The antiquity of the art of writing, and certain facts connected with it, point to the same conclusion. This art is a great mystery to barbarous tribes. The missionary Williams, when building a chapel in one of the islands of Polynesia, took upon one occasion a chip of wood, and with a piece of charcoal wrote upon it a request that his wife would send him a square which he had forgotten. Calling a chief who was superintending a portion of the work, he said to him, "Friend, take this; go to our house, and give it to Mrs. Williams." The chief, who had been a great warrior, said, with an inexpressible look of the only eye he possessed, "Take that! she will call me a fool and scold me, if I carry a chip to her." "No,"

* After all, the Mandan level was very far from being a high one. Mr. Catlin seriously proposes the question, Whether certain barbarous customs which he describes "could be eradicated from these people? and whether their thoughts and tastes, being turned to agriculture and religion, could be made to abandon the dark and random channel in which they are drudging, and made to flow in the light and life of civilization?"

Williams replied, "she will not; take it and go immediately: I am in haste." Perceiving him to be in earnest, he took it, and asked, "What must I say?" "You have nothing to say," the missionary replied, "the chip will say all I wish." With a look of astonishment and contempt he held up the piece of wood and said, "How can this speak? Has this a mouth?" On arriving at the house he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest; whither the chief, resolving to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said, "Stay, daughter, how do you know that this is what Mr. Williams wants?" "Why," she replied, "did you not bring me a chip just now?" "Yes," said the astonished warrior, "but I did not hear it say anything." "If you did not I did," was the reply, "for it made known to me what he wanted, and all you have to do is to return with it as quickly as possible." With this the chief leaped out of the house; and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them up as high as his arms would reach, and shouting as he went, "See the wisdom of these English people; they can make chips talk, they can make chips talk!" On delivering the square, he wished to know how it was possible thus to converse with persons at a distance. "I gave him all the explanation in my power," says the missionary, "but it was a circumstance involved in so much mystery that he actually tied a string to the chip, hung it round his neck, and wore it for some time. During several following days we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders which this chip had performed."

This mysterious art is, notwithstanding, so ancient and primitive, that its origin cannot be discovered. There are hieroglyphics extant on Egyptian monuments older than the times of Abraham.* This system of writing had been known only to the priests, by whom, being their sacred language, it was carefully concealed; and when Christianity prevailed in that country, this peculiar form of writing ceased and was forgotten. So utterly did the memory of it perish that when one of the Roman emperors publicly offered a large reward to anyone able to read the inscription on a certain obelisk, no candidate appeared to claim the prize. The lost knowledge of the force and meaning of hieroglyphic characters has been recovered by means of a

* Hieroglyphic characters consist of the figures of visible objects, as men and animals in various postures, plants, household utensils, implements of war, of husbandry, &c., and other forms not so readily recognised.

stone found in 1798 by the French soldiers, when digging the foundations of a fort near Rosetta, at one of the mouths of the Nile, and which contains a triple inscription, one part being written in hieroglyphics, another in the encorial or running hand of Ancient Egypt, and a third in Greek, purporting to be a translation of the former. This stone is now in the British Museum.

Alphabetic writing differs from hieroglyphic in that its characters are not pictures, but are purely arbitrary. They are the signs of sounds, but there is no natural connection between the sign and the sound. The figure to which we give the sound A might as well represent B, and B might as well represent the sound A.

There are no data on which to determine the comparative antiquity of hieroglyphic and alphabetic writing—writing by pictures and by arbitrary signs. It was once commonly supposed that the first alphabet was formed by the gradual conversion of pictorial symbols into alphabetical orders. In support of this theory, it was said that the letters of the earliest alphabets were originally intended for the symbols of the things whose names they bear, as *aleph*, an ox; *beth*, a house; *gimel*, a camel; and *daleth*, a door. It is probable, however (to adopt the illustration of a recent writer) that the names given to these letters were designed as artificial helps to the memory, by means of the alliteration, just as our spelling-books for children frequently contain wood-cuts, in which A is connected with an ass, B with a bear, C with a cat, and D with a dog, without any likeness between the letters and the objects being either intended or conveyed.

It is certain that hieroglyphics have been discovered on more ancient monuments than any which contain the running hand of Egypt. But antiquarians hold that this does not settle the question, inasmuch as the hieroglyphic, being the sacred character, was naturally appropriated in the earliest times to purposes of honour and dignity. As to the cuneiform or arrow-headed character of the Assyrians, Layard says that there is no evidence to determine whether that or the running hand of the Assyrians was the more ancient.

There is not sufficient evidence to support the opinion which some have held, that the first specimen of alphabetic writing was that given by the Almighty on the tablets which contained the law of the Ten Commandments. It is certain that writing of some kind was extremely common, if not universal, in Egypt, before the exodus of the Israelites. The very name of the "officers" who are mentioned in connection with the taskmasters of the children of Israel was "shoterim," writers, or scribes. Almost everything was done by writing among the Egyptians, and their monuments connect the

operations of the scribes with every pursuit of life, the most common and the most uncommon. "The passion for writing was so incorporated with the business of Egypt," says Hengsterberg, "that even now the last remains of the Egyptians, the Copts, are in exclusive possession of all secretaries' posts, and, as it were, form a nation of scribes." All the probabilities, then, are in favour of the supposition that the Egyptians practised, contemporaneously with their earliest use of hieroglyphics, the running or demotic hand of later times; while the entire silence of the narrative of the events at Sinai touching the existence of anything supernatural in the form of writing employed, or touching what would have been a greater miracle still, the imparting to the people the instantaneous and supernatural power of deciphering and understanding this new character, is presumptive evidence against the opinion to which we are adverting.

Amidst the uncertainty which hangs over this subject, the following points, all looking in one direction, have been ascertained:—

(1.) There have not yet been discovered two essentially different alphabets—alphabets essentially isolated and unrelated. There was a time when it was supposed that there were scores of alphabets which had no relation to each other, just as it was supposed that there were scores of languages in the same position. The progress of learned investigation, however, has led to the conclusion that the most dissimilar alphabets must all be traced to one root. They are not isolated or essentially different, but only modifications, more or less remotely, of one original alphabet. The learned Gesenius has formed the Genealogical Table of Alphabets given at page 133, in which the Phœnician is placed first, as the parent of the rest; and it will not be forgotten that the Phœnicians were the immediate posterity of Noah's family.

Alphabetic changes are very easily explained and illustrated. Take any two men who are not mere copyists—that is, who throw some soul and mind into their hands—and how differently they form the same letters! and how different the aspect of two pages, containing the same words, written by those two men! Then how great the change which a century produces in the mode of writing the same language, and in the same character! Were English manuscripts two hundred years old laid before the readers of this volume, nine-tenths of them could scarcely decipher ten words, though neither our language nor our alphabetic forms have undergone any but the most superficial and gradual change during that period. There is no difficulty, then, in the view of the ten thousand changes

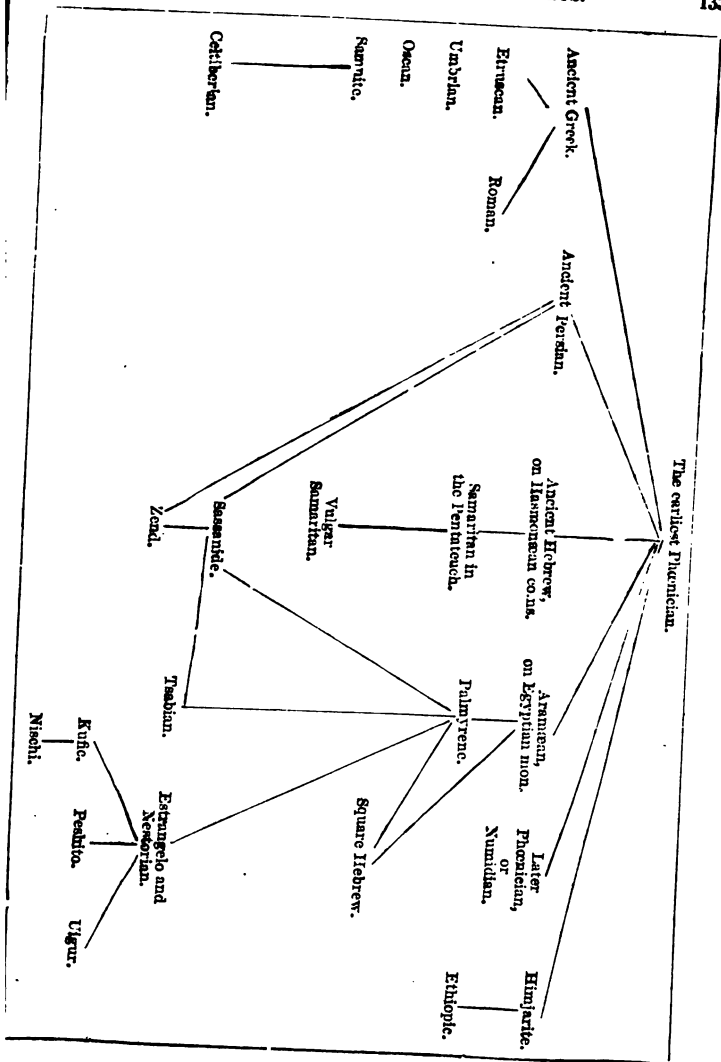
and cross-changes to which some thousands of years have subjected the forms of alphabetic writing, in understanding how all the alphabets which have yet been discovered may have come from one source.

(2.) Most nations have ascribed the origin of letters to the gods. The Phœnicians attributed their invention to Thaut, the Chaldeans to Onnes, the Egyptians to Thot, or Memnon, or Hermes—all bearing witness that this invention went farther back than the beginning of history.

(3.) Alphabetic writing was as perfect in its origin—or, at least, in the remotest period of which we have any knowledge of its existence—as it is now. The world has but one alphabet, and it seems to have come into existence, like the fabled Minerva, complete and perfect. Thousands of years have effected no improvement, and have only produced those changes and accommodations which necessity has required.

(4.) It is a singular fact that no history records an original invention of letters, letters of any kind, hieroglyphic or alphabetic. Ancient history is silent; nor have modern times been more inventive in this respect; so far from truth is the statement that “the noble art of letters is a natural produce of the human mind, which will rise spontaneously wherever men are happily placed—original alike amongst the ancient Egyptians and the dimly-monumented ‘Toltecan’ of Yucatan.” This is only another instance in which the author of the “Vestiges” draws on fancy, rather than fact. A single instance of an *original* invention of letters cannot be cited. Two instances have occurred “in which persons in semi-barbarous countries have constructed an alphabet, from having heard that by such means ideas were communicated in many lands. A man of the Greybo tribe, on the African coast, and a Cherokee, are said to have formed a series of letters adapted to their respective languages; but in neither case was it the result of intuitive genius.”

These points are all established, and may be regarded as indubitable. They look, we have said, in the direction of one conclusion, namely, that the art of writing was possessed by mankind at a very early age, if not from the very beginning, and that it was, like language itself, the gift of the Almighty. Were it of later origin than the very earliest ages, we should have had some record of it. Were it of human origin, it does not seem extravagant to affirm that we should have found more than one nation inventing it, more than one man capable of inventing an alphabet; and we should have found the first alphabet so extremely imperfect as to require and receive indefinite improvement in the course of ages. In the absence of all



such phenomena, we are constrained to class the art of writing, with other elementary arts of prime importance, as of the highest antiquity and of superhuman origin; and in this conclusion we have the most decisive evidence of the essential civilization of primitive society.

And this is the conclusion to which all the rays of light that are gathered from various sources of knowledge converge. It is not to be set aside by the superficial confidence of such statements as these: "Let us only for a moment consider some of the things requisite for their being civilized—namely, a set of elegant homes ready furnished for their reception, fields ready cultivated to yield them food without labour, stores of luxurious appliances of all kinds, a complete social enginery for the securing of life and property—and we shall turn from the whole conceit as one worthy only of the uninstructed mind." No one dreams that Adam lived in a palace, or that Eve reclined on a silken couch, but no sober thinker can imagine these to be essential conditions of civilization. If a "set of elegant homes ready furnished for their reception," and "stores of luxurious appliances of all kinds" be, as this writer maintains, "conditions necessary for that state," the thousands of Englishmen who leave their country every year to colonise the unpeopled shores of Australia and other parts, leave their civilization behind them, and find themselves barbarians so soon as they leave the ship's deck, and put their feet on the unbroken turf of a virgin soil. Let the question be rightly understood, and a fair estimate of the variety of evidence on which its settlement depends be held of more consequence than the maintenance of fond theories, and the notion of a primitive civilization will be regarded not as "worthy only of uninstructed minds," but as one of those "results" to which Fichte has said that "all philosophy must at last return."

CONCLUSION.

The views which are maintained in this volume are confirmed by the traditions of all nations, and by the unity of mental endowment which may be traced among tribes that are the remotest from one another in local habitation and in physical constitution. These might be constructed into formal arguments (the traditional and the psychological) in support of the doctrine of the unity of our species and origin, and, it may be added, in support of the historical accuracy of those records which are the subject of Fichte's encomium. The facts, as they occur in the histories and usages of the races that have

been described, are already before the reader, and they are facts which can be accounted for only on the supposition of a primitive paradise with its one pair, a primitive language, and a primitive civilization, the remembrance and the fragments of which are traceable everywhere. The words of the great bard of "Paradise Lost" are not a mere poet's fancy, but describe an historical fact, to whose evidence the severest tests of science are adding daily.

"Two of far nobler shape, erect and tall,
Godlike erect, with native honour clad
In naked majesty, seemed lords of all;
And worthy seemed: for in their look divine
The image of their glorious Maker shone."

But the fact that a large portion of the human family is *now* in a state of barbarism, and that a still larger portion, though partially or even highly civilized, is in a state of deep moral degradation, is beyond all doubt. It may not concern the ethnologist, *as such*, by what means the savage may be most effectually reclaimed, and the civilized be morally purified, but it concerns every genuine lover of his kind. It is a practical question which men ought to approach in a philosophic spirit, prepared to accept any solution of it that is based on facts and experience. There is no prospect of the world's self-regeneration. Darkness never changes itself into light. In the natural alternation of day and night, the darkest hour may precede the dawn, but it does not follow that when the moral darkness of a people has become thickest and deepest, the augury will hold good that a dawn is at hand. Corruption never purifies itself. Its progress is ever downward into lower depths, till it reaches the point of utter moral dissolution. And yet there is hope that barbarism shall not be for ever.

It appears to us that the facts that have been already referred to in the recent history of Polynesia, involve in them the true philosophy of this matter. There is a religious susceptibility in man's nature which is as characteristic of his spirit as the erect attitude is of his body; and Christianity, by awakening and purifying this susceptibility, is the one great power by which he is to be elevated and refined. This is not a speculation, but a conclusion which rests on the most rigid and scientific induction of facts.

Plutarch remarked, long ago, that "if one travel the world it is possible to find cities without walls, without letters, without kings, without wealth, without coin, without schools and theatres. But a city without a temple, or that useth no worship or prayers, no one

ever saw." The literal correctness of this statement has been often doubted. The missionary Moffat is the latest and most trustworthy traveller who has adduced instances to the contrary. Among the Bechuanas and Bushmen, he says, "the missionary could make no appeals to legends, or to altars, or to an unknown god, or to ideas kindred to those he wished to impart. His was not the work of turning the stream backward to its ancient course. Their religious system, like those streams in the wilderness which lose themselves in the sand, had entirely disappeared. During years of apparently fruitless labour, I have often wished," he adds, "to find something by which I could lay hold on the minds of the natives—an altar to an unknown god, the faith of their ancestors, the immortality of the soul, or any religious association; but nothing of this kind ever floated in their minds." Notwithstanding the weight of this authority, the possibility of a people existing without religious sentiments may still be doubted. But if we accept the missionary's estimate fully and decisively, we only strengthen our argument. We have evidence in it that the religious *susceptibility* survives religious *sentiments or notions*. A people may go down into a depth of ignorance from which shall be excluded every notion of Godhead and of immortality; but no people can undo their own nature, or separate from themselves that which is interwoven with their moral framework. The Bechuanas were without God, but not without a capacity to know him. They might be without religious ideas, but they were not incapable of religious impressions. This instance may be regarded as an experimental case. The ground of their minds had lain long fallow, and it needed much labour to break up the rocky soil. But the work was accomplished. The seed of Christian truth was sown, and produced the divinest fruit. Those who had no religious notions were found to have in their humanity a religious susceptibility which was quickened and purified by Christianity; and the religious nature thus awakened and regenerated became the basis, or rather the fountain, of an incipient civilization. This is likewise the history of many of the islands of the Southern Pacific, which are now fully entitled to be received within the pale of the civilized world.

The testimony of John Williams, one of the greatest practical civilizers of modern times, is worth a volume of arguments on this subject. "While our best energies have been devoted to the instruction of the people in the truths of the Christian religion, and our chief solicitude has been to make them wise unto salvation, we have at the same time been anxious to impart a knowledge of all

that was calculated to increase their comforts and elevate their character. And I am convinced that the first step towards the promotion of a nation's temporal and social elevation is, to plant amongst them the tree of life, when civilization and commerce will entwine their tendrils around its trunk, and derive support from its strength. Until the people are brought under the influence of religion, they have no desire for the arts and usages of civilized life; but that invariably creates it. The missionaries were at Tahiti many years, during which they built and furnished a house in European style. The natives saw this, but not an individual imitated their example. As soon, however, as they were brought under the influence of Christianity, the chiefs, and even the common people, began to build neat plastered cottages, and to manufacture bedsteads, seats, and other articles of furniture. The females had long observed the dress of the missionaries' wives, but while heathen they greatly preferred their own, and there was not a single attempt at imitation. No sooner, however, were they brought under the influence of religion, than all of them, even to the lowest, aspired to the possession of a gown, a bonnet, and a shawl, that they might appear like Christian women. I could proceed to enumerate many other changes of the same kind, but these will be sufficient to establish my assertion. While the natives are under the influence of their superstitions, they evince an inanity and torpor from which no stimulus has proved powerful enough to arouse them but the new ideas and the new principles implanted by Christianity. And if it be not already proved, the experience of a few more years will demonstrate the fact, that the missionary enterprise is incomparably the most effective machinery that has ever been brought to operate upon the social, the civil, and the commercial, as well as the moral and spiritual, interests of mankind."

The missionary verified these views in actual results. In communicating to the people the useful arts, the good man spent many hundreds of hours, he tells us, not merely in explaining and superintending the different processes, but in actual labour. For this, however, he was amply repaid, by the great progress which the natives made in many departments of useful knowledge, but especially in building small vessels of from twenty to fifty tons. More than twenty of these were sailing from island to island when he returned to England.

A well-known American Indian chief, Kahkewaquonaby, who visited England some years ago, records the experiment among his countrymen in the following words:—"The improvements which the

Christian Indians have made have been the astonishment of all who knew them in their pagan state. The change for the better has not only extended to their hearts and feelings, but also to their personal appearance and their domestic and social condition. About ten years ago this people had no houses, no fields, no horses, no cattle. Each person could carry upon his back all that he possessed, without being much burdened. They are now occupying about forty comfortable houses, most of which are built of hewn logs, and a few of frame, and are generally one-and-a-half story high, and about twenty-four feet long and eighteen feet wide, with stone or brick chimneys, two or three rooms in each house. Their furniture consists of tables, chairs, bedsteads, straw mattresses, a few feather beds, window curtains, boxes, and trunks, for their wearing apparel; small shelves fastened against the wall for their books; closets for their cooking utensils; cupboards for their plates, knives and forks; some have clocks and watches. They have no carpets, but a few have mats laid on their floors. This tribe owns a saw-mill, a workshop, a blacksmith's shop, and a warehouse, the property of the whole community. They have about 200 acres of land under cultivation, on which they grow wheat, Indian corn, potatoes, &c. In their gardens they raise vegetables of various kinds, and a few have planted fruit-trees. They have a number of oxen, cows, horses, and pigs; a few barns and stables, a few waggons and sleighs, and all sorts of farming implements. The men now make the houses, plant the fields, provide the fuel and provisions for the house; the business of the women is to manage the household affairs. The females eat with the men at the same table. I have often heard them expressing their thanks to the Great Spirit for sending them missionaries to tell them the words of eternal life, which have been the means of delivering them from a state of misery and degradation."

Well may Dr. Campbell exclaim, "What a picture! The Government had tried, by munificent offers, to tame this tribe, to fix them down to a settled state; but nothing could induce them to renounce their roving habits, till the Gospel entered among them, when the result was such as we have now seen." Men of another school have often confessed the soundness of these principles. Edmund Burke, in his letter to Dundas on the civilization of Negroes in both hemispheres, utters the following remarkable words:—"I confess I trust more, according to the sound principles of those who have at any time ameliorated the state of mankind, to the effect and influence of religion, than to all the rest of the regulations put together."

Meantime we have inscribed on our title-page the sentiment with

which it is only just and manly that we should regard both the civilized and the barbarous—HONOUR ALL MEN. The book from which we take this motto does not conceal or palliate the moral deformity of our race; and daily observation confirms all its reproachful and accusatory sayings on this subject. But notwithstanding and independent of all moral distinctions, man, *as man*, is still to be honoured. In his* spirituality, immortality, and intelligence (though not in his moral character), he is still his Maker's image. We have only to divest him of everything adventitious, to separate him from every circumstance of his being, to contemplate him apart from every moral attribute;—if he be a monarch, let him take off his crown; if he be a beggar, let him hide his rags; not the king, not the beggar, must stand before us, but the man, and in the man's essential nature we have reason enough to honour him. While the splendour of the prince cannot conceal that the man who wears it is man but in ruins, the squalid wretchedness of the beggar shall not hide from us that the ruins of man are still there. The ethnologist may talk of the Syro-Arabian as the model man, but he is compelled to acknowledge that the Hottentot is a man likewise. He may dwell on the beauty of the Caucasian, and on the deformity of the Negro, but he cannot maintain that the former is more than man, or that the latter is less. And when he comprehends the attributes and destinies of the nature which is common to both, he will not be loath to "honour all men."

The rights of mankind are placed under the protection of this sentiment. The myriads that roam the prairies and table-lands of newly-discovered countries, and the thicker myriads that enjoy the ancient civilization and the refined industry of a land like China, are not so many worthless units contributing merely to swell the number of the human race. Each of them bears on his forehead the marks of a dignity from whose high entail he cannot be cut off, and from whose solemn responsibilities he cannot be freed; and be his outward form the most perfect or the most degraded, and be his culture that of Grecian refinement, or its negation in Scythian

* "Either (says Coleridge), we have an immortal soul, or we have not. If we have not, we are beasts—the first and wisest of beasts, it may be, but still true beasts. We shall only differ in degree, and not in kind; just as the elephant differs from the slug. But by the materialists of all the schools, or almost all, we are not of the same kind as beasts—and this, also, we say from our own consciousness. Therefore, methinks, it must be the possession of a soul within us that makes the difference."

barbarism, there is in the spirit within him an argument of potent energy why his rights should be respected, and his sorrows compassionated. It is said of the Jews of old that they would not willingly tread on the smallest piece of paper in their way, but took it up; for possibly, they said, the name of God may be on it. In this there was more of superstition than reverence. But it is reverence, and not superstition, that says, "TRAMPLE NOT ON MAN, FOR THE IMAGE OF GOD IS THERE."

THE END.

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